

A  
TREATISE  
OF THE  
BEATITVDES  
OR  
Christs happy men.

BY  
JAMES BUCK Bachelor of Divinitie,  
and Vicar of Stradbroke in Suffolke.

*Let us mourne and desire.*

*Be meeke, and humble, and mercifull, and pure, and peaceable,  
and hearing ill let us not revile againe, but rejoyce, and we  
shall no lesse than with miracles attract them that behold  
us, &c. S. Chryl. in Matth. hom. 15. in Eth.*

*Non sum melior patribus.*

L O N D O N,  
Printed for WILLIAM COOKE, neare Furnivalls  
Inne gate in Holbourne.

M D C X X V I I I



A  
TREATISE  
OF THE  
BEATITUDES  
OR  
Christ's happy men.



JAMES D. DICKSON, Librarian of Divinity  
and Vice-Chancellor in St. John's

Exonensis and others.

It is the duty of every Christian to be acquainted with the  
meaning of the Beatitudes, and to strive to attain to the  
happiness which they promise. This is the object of the  
present treatise, which is intended to be a plain and  
easy explanation of the words of our Lord, and to show  
the manner in which they may be fulfilled.

Non sum melior patribus.

LONDON:

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In the year 1801.

MDCCCLXIII.

To the Inquirer after Blisse, the Introduction to Christs Beatitudes.

**B**lessednesse is the rest of an intelligent creature in its proper good, which is comprehensive of all good. *Blessed are they that die in the Lord, for they rest,* saith the Spirit, *Rev. 14. 13.* All motion tendeth to rest as its end; that therefore determines the desires of man, and is his chief good; in which all humane motions and affections are set at rest. The desire of all Nations is to blessednesse; men cannot but long to be happy; all their error is in mistaking the waies to blisse. Wherefore our Lord Jesus, the Author of happiness, begins his first and very eminent Sermon in the Mount, with the Beatitudes, and in them declares the courses in order and effectually to true felicity. The Philosophers define blessednesse to be a power sufficing to live well; whence it is justly premised in the severall beatitudes, the graces whereof containe beatificall verur, and an interest in more than earthly fruition; for none could be happy thereby, did he enjoy all the contents of the world.

Without controversie, whosoever beleeveth in God, hopes in God, loves God, hee is blessed; and so much is distinctly set downe in other Scriptures; but our Master rockes onely eight happy men, either because all other beatitudes may be reduced to them, as *S. Thomas*, and *C. Cajetan* conceive; or as *Scotus* is of opinion, it may well be, Christ meant not to number all, but nominate some of the chiefest. This is certain, that these specified, had most congruity and influence to the state of the Apostles and their successors, and all spirituall men; and they are of principall efficacie in the whole conversation of the Regenerate, and the best discovery of a true Christian, and so were accordingly pressed of Apostolicall Preachers in

the succession of the Church, for the evidences of a man in grace.

At the first hearing our Lord pronounce *Blessed are the poore, Blessed are they that mourne, Blessed are they that hunger,* we may perceive that the Kingdome of heaven comes not with observation, neither is blessednesse found where the world lookes for it; but God hath chosen the foolish things of the world, weak things, base things, things set at naught, things that are not; a Kingdome is erected in poverty, satisfaction reduced out of hunger, out of sorrow consolation. It appeares (saith *Lactantius*<sup>d</sup>) that wisdom must there especially be inquired for, where the signe of folly appears, under wayle whereof God hath hid the treasure of his wisdom and truth, that the mystery of his divine working might not be in open notice.

Dear Christian, give glory to thy Saviour, in beleeving that he both as wisdom infallibly knew, and as love rightly informed us where blessednesse inhabits; and what the carnall seeke in riches, honors, pleasures, admit thou in Christs poverty, reproach, sorrow. Of this I am to assure every Christian, be his faith never so sound and orthodoxe, except hee have communion in these graces, and make them his study & his practice, he can have no portion in blessednesse. Christendome is now all imployed in controversies and disputes of the right faith and religion, meane while the most neglect to frame their lives according to that they professe, faith and true religion. But what doe I holding Christs searcher without, who may be better entertained in the beatitudes themselves? All the vertue and fruit whereof God Almighty impart to him, and all Christians, and all for whom our Redeemer suffered, which is and ought to be the continuall supplication

of him that loves in the truth,

and according to the common faith,

JAMES BUCK.

c 2 Cor. 1.  
27, 28. *ut  
quid.*

d L. 4. c. 2.  
Apparet il-  
lic potissimu  
querendam  
esse sapienti-  
am, ubi stul-  
titiæ titulus  
apparet, cu-  
jus uelamē-  
to Deus ne  
accidat di-  
vini sui ope-  
ris in propa-  
tulo effect.  
theſaurum  
ſapientia ac  
veritatis  
abſcondit.  
επερωτο-  
υπολογισ-  
μους οὐκ εἰ-  
σὶν οἱ αἰ-  
σθητικοί. S.  
Baf. cp. 61.

## The Contents.

### The P O O R E.

- Chap. 1. **W**hat poverty in Spirit is, and what the King-  
dome insured to it. page 1
- Chap. 2. Of the carriage of the Poore, in matters spirituall. 9
- Chap. 3. The demeanure of the poore in externals. 14
- Chap. 4. Of the Kingdome which the poore enjoy. 18
- Chap. 5. Discourſing further, why God aſſiſts the humble, and  
reſiſts the proud. 22
- Chap. 6. Of the chiefeſt exerciſe of humility. 27
- Chap. 7. Touching ſome evidences of bleſſed poverty. 30
- Chap. 8. Pointing at ſome wayes that facilitate humiliation. 36
- Chap. 9. Propounding ſome ſwaſives to labour humiliation. 40

### The M O U R N E R.

- Chap. 1. Of bleſſed mourning, and the ſubject thereof. 49
- Chap. 2. Of mourning for our owne ſins. 52
- Chap. 3. How Chriſtians are tyed to mourne for the ſinnes of  
others. 58
- Chap. 4. How many Saints being very tranſcendent in their  
griefe for other mens ſins, leave them without excuſe, that  
have no common meaſure of godly ſorrow. 66
- Chap. 5. Of mourning for our owne miſeries, and the calamities  
of others. 71
- Chap. 6. Of the conſolation that attends mourners, and the ſpe-  
ciall comforts of the former kinds of mourning. 75
- Chap. 7. Of the encouragements to the exerciſe of holy mour-  
ning. 80

---

## The Contents.

---

### The MEEKE.

- Chap. 1. *Of Meeknesse, and the blessednesse and subjects thereof.* 91
- Chap. 2. *Touching the exercise and reward of meeknesse, in matters Spirituall.* 96
- Chap. 3. *Of the carriage and benefit of Meeknesse in Temporalities.* 101
- Chap. 4. *Touching the demeanure and support of the Meeke, if in their businesse they have not what successe they would.* 109
- Chap. 5. *How the meeke demean themselves in publike affaires.* 116
- Chap. 6. *Of certaine considerations helping and assistant unto meeknesse.* 119
- 

### The DESIRER.

- Chap. 1. *What Christian hunger is, and the sustenance thereof.* 129
- Chap. 2. *Of the effects and characters of gracious hunger.* 135
- Chap. 3. *Touching the latitude of blessed hunger.* 141
- Chap. 4. *Touching the way of freshing spirituall appetite.* 147
- Chap. 5. *Of the satisfaction imparted to them that hunger.* 152
- Chap. 6. *Of the hunger that shall be satisfied, of the goodnesse that satisfies, and how goodnesse specially satisfies that hunger, by preserving appetite and activity.* 160
- Chap. 7. *Concluding in admiration of the satisfactions which are in Righteousnesse.* 165
- 

### The MERCIFULL.

- Chap. 1. *Of Mercy, especially in spirituall miseries, and namely, in condoling with others in their infirmities.* 173
- Chap. 2. *Of the mercy exercised in correction and pardon.* 177
- Chap. 3. *Of mercy which the mercifull obaine, and how they find*



---

## The Contents.

---

<i>finde Gods mercy in the foresaid exercise of their mercy.</i>	183
Chap. 4. <i>Of mercy in outward things.</i>	188
Chap. 5. <i>Touching a serious incouragement to almesdeeds.</i>	194
Chap. 6. <i>Touching the manner in which the mercifull practised, that they may be blessed.</i>	200
Chap. 7. <i>Concerning inducements to works of mercie.</i>	205

---

## The P U R E.

Chap. 1. <i>Of the subject to be purified.</i>	215
Chap. 2. <i>Of the nature of purity.</i>	219
Chap. 3. <i>Of the excellency of purity.</i>	224
Chap. 4. <i>How purity is caused and maintained.</i>	229
Chap. 5. <i>Touching the necessity of Purification.</i>	237
Chap. 6. <i>Of the sufficiency which Purity hath unto the sight of God.</i>	240
Chap. 7. <i>How fitly the pure are rewarded with Gods sight.</i>	243
Chap. 8. <i>Of the fulnesse of that blisse which Saints enjoy upon earth, in contemplation of God.</i>	247
Chap. 9. <i>Of the fulnesse of this Beatitude, in beatificall vision.</i>	251

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## The P E A C E - M A K E R.

Chap. 1. <i>Of peace-making, and the peace that is made, and namely, of Spirituall peace.</i>	251
Chap. 2. <i>Of peace betweene neighbours, and private men; and of unnecessary lawing.</i>	267
Chap. 3. <i>Containing a double motion to Lawyers, for the ad- vancement of peace.</i>	275
Chap. 4. <i>Touching the publike peace of Common-wealtb.</i>	278
Chap. 5. <i>Concerning Ecclesiasticall peace.</i>	281
Chap. 6. <i>Of the blessing that rests upon the Peace-makers.</i>	288
Chap. 7. <i>Of the qualifications prerequisite in a Peace-maker, and Arguments that urge peace-making.</i>	294

## The Contents.

### The SUFFERER.

Chap. 1. <i>Of persecution for righteousness.</i>	303
Chap. 2. <i>Of suffering for Christs sake.</i>	308
Chap. 3. <i>Touching the joy requisite in suffering.</i>	313
Chap. 4. <i>Of the speciall glory comming to sufferers.</i>	318
Chap. 5. <i>That the best of men have been most persecuted.</i>	318
Chap. 6. <i>That to be persecuted for Christ, is the chiefe happiness under heaven.</i>	322
Chap. 7. <i>That the persecuted must not hate, but pray for the persecutions.</i>	326
Chap. 8. <i>That the Apostles and their successors are lyable to most persecution.</i>	328
Chap. 9. <i>That Christians must be willing to suffer for righteousness, and for Christ.</i>	333
Chap. 10. <i>Concluding, that our utmost glory is in the honour of suffering for Christ.</i>	337

**R** *Ecensui tractatum hunc cui titulus est [A Treatise of the Beatitudes, &c.] nec in eo quicquam reperio fidei orthodoxæ aut bonis moribus contrarium, quò minus cum utilitate publicâ imprimatur, modò intra sex menses proxime sequentes typis mandetur.*

Martii 28.  
1637.



S. A. BAKER R. P.  
D<sup>no</sup> Episc. Londin.  
Cap. Domest.

BEATI PAUPERES.  
THE POORE.

A  
TREATISE OF  
POVERTIE,

handling the first

Beatitude.

By IAMES BUCKE, Bachelour of  
Divinitie, and Vicar of Stradbroke  
in SUFFOLKE.

Σπουδαίως ἀγαπῶντες ἑαυτοὺς ἵνα τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις καὶ τοῖς  
διακονοῖς, ὃ ἃ τούτοις ἐποτασώμεθα, ὅτι πάντες ἐκείνῳ τῷ ἀρχιεπισκόπῳ  
αὐτοῖς, ὃ δὲ ἀπειθεῖν αὐτοῖς ἀπειθεῖν καὶ ἡμεῖς, αὐτοὺς δὲ ἐστὶ καὶ δι' αὐτοῖς,  
καὶ ἡμεῖς, ὃ μὴ περὶ αὐτῶν τοῖς κατεῖλεν, ἡμεῖς δὲ φρονεῖ ὁ δεὸς  
ἀνταρῶνται, καὶ περὶ οὗς δὲ δίδωσι χάριν.

Beloved, give all diligence to be subject to the Bishop, and to  
the Priests and Deacons. For hee that is subject to them,  
obeyeth CHRIST which hath assigned them to their Office,  
and he that is disobedient to them, is disobedient to CHRIST  
IESVS. Indeed hee is an arrogant, contentious, and proud  
man, that obeyeth not his Superiours: Now God sayth, hee  
resisteth the preud, but giveth grace to the humble.

S. Ignat. Epist. 6

NON SUM MELIOR PATRIBUS.

LONDON,  
Printed for IOHN CLARK, and WIL: COOKE, 1637.





BEATI  
PAUPERES.

MATTH. 5. 3.

Blessed are the poore in Spirit, —

CHAP. I.

*What povertie in Spirit is, and what  
the kingdome insured to it.*



HE skilfull in Architecture lay  
foundations proportionable to *s. Casim, hom. 18.*  
the height whereunto they would  
raise their buildings, therefore  
our Lord minding to erect a fa-  
brick, that should reach to the highest (heaven) *Luc. 2. 13.*  
layes the foundation under the earth in low-  
nesse



## CHAP. I.

nesse it self. Because the bottome of humility is the principle of vertue, hee begins there, saying; Blessed are the poore, and orders the first beatitude against Pride, the first sinne of the Divell; and Man; for the better insight into which beatitude, wee will discusse in briefe, what is meant by poore, what by the addition in spirit, what by the kingdome of heaven.

<sup>a</sup> Nullus profectò spiritu pauper est nisi humilis. In libro de patientia.

<sup>b</sup> St. Gregor. in Job. lib. 6. c. 16.

<sup>c</sup> In Psal. 33. ο μὴ δῶλθῃ καὶ πτωχὸς λέγειται τὸ μὴ εἶναι ἐχθρὸν.

For the first, *Tertullian* is right, <sup>a</sup> *There is none poore in spirit but the humble, and hee that is not proud is poore*; <sup>b</sup> poore as conscious of his owne nothing; for which *St. Basil* notes, *One is said to bee a servant and poore, for that hee hath nothing of his owne*; <sup>c</sup> poore in spirit as apprehending his need, and well pleased to be nothing in himselfe, all in God, as the indigent and necessitous are sensible of their owne wants, so they of their emptinesse and vacuity of all good, and in that respect they be meet guests for Gods table (*Luc. 14. 21*) as finding no sustenance out of him; hence the servants that were sent to invite others are willed to bring in the poore, as certaine of their ready comming, who being privie to their owne necessities, neither had nor pretended succour else-where, and (*Prov. 9. 4*) they are by name called to *Wisdomes banquet*, to which feast no rich proud *Haman* may approach.

*Prov. 9. 4. Inopes sensu veniant ad me, si qui sunt humiles corde — quod alibi dicitur spiritu pauperes, sed fide divites. isti veniant ad epulas sapientie. Origin. in Gen. hom. 16.*

The poore is an absolute selfe-denyer, is and loves to be in pure dependance, abandons all propriety, claime or longing for one thing; rather then another, will never choosc but resignes

to God, to be and have what the Lord sees most fitting in reference to his glory and service, among other creatures, hee preferres not himselfe above others for sufficiencies, because the meere good pleasure of God made the difference, hee is content with whatsoever the wise providence of God disposes to him; in the first of these, hee honours Gods loving kindness that freely gives all; in the second, his judgement, that diversly gives to sundry; in the third, his righteousness, that duly proportions to every one (*Ier. 9. 24*) Hee is not poore but proud, that conceives he hath, or desires to have, or grieves that hee cannot have something of himselfe not of Gods free grace (*1. Corin. 4. 7*) for one may desire that which is impossible (after hee hath fancied and wisht it to be possible) As *Lucifer* and *Adam* affected a kind of divinity and likenesse to God in knowing and working of themselves, and would have promoted themselves out of Gods order, and without obedience, merit, and inhering in him.

There is an insolency in high looks, gate, apparrell, attendance; which is, as it were, the froth of pride, and beares its reproach amongst men; but the pride most detested in Scripture, is that of the Spirit, whereby the Creature that is of nothing, would bee something of it selfe. So there is an humility of the face in countenance, gesture; but the principall humility is that of the heart, in conscience wee are nothing of our selves.

## [The Poore.]

S. Leo fin. de Beatitud. pag. 867.

d S. Gregor. in Iob. lib. 4. cap. 3. Sayes this is effected ex solo miraculo ==

e As St. Peter Damian sayes of y countrey about Eugubium, Hec regio, quo magis inuaditur aliena diuitiis, eo magis exuberat vitiis In vita S. Rodulphi Episcopi Eugubini.

The humble are expressed by the name of the Poore, because the poore are commonly humble, and the rich high minded; and to imply, that God generally chooseth the poore of the world to bee rich in Faith (Iam. 2. 5) not onely to have grace, but to abound in it; and such are brought to God by a more easie and ordinary worke of grace, when the rich that have much of the world and the man, are hardly turned to become as children and not trust nor be lifted up in their wealth; d as Chrysostome's saying intimates, (Math. 19. 24) There must be an extraordinary hand of God in way of converting grace, to make them that excell in gifts of fortune, body, or mind (1. Cor. 1. 26) to deny all and become nothing for him. For albeit there are none worse, then the extreame poore for the most part be, e yet God most familiarly calls of the poorer sort, and in that sense also the poore receive the Gospell, as aptest to live by Faith, and delight themselves in the exercise and riches of CHRIST.

(2) The addition in Spirit carries much sense and imports foure things especially: First, that the fountaine of their povertie is the holy Spirit, by which in all good doings men are acted, like as in wicked they are informed by the Spirit of the world; whence sprang that phrase, Yee know not what Spirit yee are of (Ioh. 9. 33) and the word Spirit imports Gods blessed Spirit, when it is put absolutely without any limitation signifying what Spirit, or whose spirit.

Where-

wherefore it notes here, that our Lord speaks not of common but of Spirituall poverty: hence (Luk. 6. 20.) Lifting up his eyes on his Disciples, he sayes, *Blessed are yee poore*; for a signe that he blest onely such poore, as were his Apostles, that neglected all things for him.

2. In Spirit notes that the blessed humilitie is sincere, not alone in shew, but in Spirit: as (Math. 23. 5.) Penitents are moved to learne of CHRIST, that he is humble in heart, not in face onely; for *He is that is humble in heart is not pleased with counterfeite humilitie, but with true humilitie*. And it's the solid humilitie that does good, and draws others to imitation and perfection in vertue, the fained beares no fruit. Humility is so gracefull a vertue, that Pride it selfe is affected to goe vayled under the colour of it, & that should be abhorred; many that are farre from it, assume on themselves a semblance thereof, to get esteeme: therefore our Master requirith the reality, not the bare pretence of it. as (Luk. 1. 48.) The blessed Virgin sayes, *God looks upon her lownesse in private, as well as in her estate*; she sayes *lownesse* in the abstract, the more to debase herselfe; as we say your Highnesse to exalt, and the *lownesse* of his Handmaid, as agnizing herselfe the meaneest of all Gods servants: but her lowlinesse was in Gods eye, as well as mans, and therefore was unfained.

3. In Spirit exacts, that this poverty be voluntary; not that all Christians are bound to renounce their Temporalties (although they

[The Poore.]

f. s. Bern de Passione domini, c. 17.

s. Novat. Catho-  
lic.

s. Bern de gradibus  
humilitatis, pag. 978.  
Gloriosiores humili-  
tas, qua ipsa quoque  
superbia palliare se  
appetit, ne vilescat.

[The Poore.]

Ε οὐ πτωχοὶ διὰ βα-  
πτισμῶν, ὅτι διὰ πτω-  
χείων βαπτίζονται.  
S. Nazian. fin. 15.

Ἡ πολλοὶ δὲ πτωχοὶ  
εἰ τῇ περιστάσει, πλε-  
οονεπωμένοι. S. Basil.  
in Psal. 33.

Quantos n. videmus  
humiliatos, sed non  
humiles: S. Bern. su-  
per illud omnia qui se  
exaltat.

i Nobilis inopia est  
mentis humilitas, v.  
inter opera S. Aug.  
serm. 9. de duodecim a-  
busionum gradibus.  
c. 8.

Phil. 2. 6. Vis audire  
in solae estimatione va-  
pinam esse? c. Gille-  
bert supra Cant. ser.  
19.  
I. Tarian contra Greco  
p. 175.

that humbly so did in furtherance to perfection, had the prelation in this & beatitude; but that all are universally obliged in preparation of minde, to admit poverty as riches, and humble their spirits under Gods dispensing hand, without any repining at their Fortunes. *Many are poore in h condition, but very covetous in affection;* these are humbled, but not humble; humbled with penury and other extremities, not humbled to make at least a vertue of necessity: frame their mindes to Gods providence, and take their spirit off from lying vanities.

4. In Spirit, declares that humility doth chiefly consist in the prostration of superiour reason, and the higher powers of man, subjecting themselves to God, as nothing without him (Job. 1. 12, 13.) As spirit is put for the most pure and sublime part of the soule (1. Thes. 5. 23) And as one sayes well, *The Humility of the minde and Spirit is a noble i povertie:* This poverty is placed in the Spirit, because the fear of humbleness is in the estimation of the minde, setting naught by it selfe; contrary whereto is the imagination of the minde, and rising of the Spirit in high thoughts, robbing God of his glory. Wilt thou understand that there is robbery in the very thought? he thought it not robbery, sayeth the Apostle, the most extorting pride is in the minde by thoughts, arrogating to it selfe, and affecting what belongs and is proper to God, as the Devils would have beene, and were in spirit and will, *latrones Divinitatis* — and ADAM propoun-



propounding this end to his prevarication, that he might be as God; *was deepe in conspiring for the Deitie, and in the guilt of high Treason against God*, as the Subject that should strive for the royall seate, and to be King, or as King.

[The Poore.]

5. By the Kingdome of Heaven assigned the Poore for their blisse, is meant the good of the Gospell, both in grace and glory, which is appropriated to them: *The Poore receive the Gospell*. Because Spirituall poverry initiates into the Kingdome of grace, intitles to the Kingdome of glory; as the condition which renders capable of all Evangelicall good, which the poore may and ought to apply unto themselves; *Hee that hath no money, is to buy Wine and Milke without price, Esa. 55. 1.* The poore receive the Gospell to be soveraigne over them, they are willing the Kingdome should be Gods; their minde is not a Kingdome to them but Gods spirit, which they accept to rule over them and guide them.

m *Fausus Rbegien-  
fis de libero arbitrio,  
l. 1. c. 1. usque ad di-  
vinitatem ambitum, &  
usque ad crimen ma-  
jestatis accessit.*

πρωτοι ευαγγελι-  
ζονται.

It is true, that in all the beatitudes, the blisse is not onely enjoyed in Heaven, but tasted also upon Earth; yet the poore and the persecuted, as most going out of their selves, and having least of the Earth, have most of Heaven, and peculiar fruitions of God and blessednesse: and that is the reason, that whereas in the rest, the promise and reward runs in the future, they shall be comforted, they shall bee satisfied, &c. As St. BERNARD hath observed, *To Poverty it is not so much promised as exhibited, therefore it goes*

n *Alis virtutibus  
promissio futuro tem-  
pore indicatur, pau-  
pertati non tam pro-  
mittitur, quam datur,  
unde & presenti tem-  
pore enunciatur est,  
quoniam ipsorum est  
regnum celorum, ser.  
4. de adventu.*

[ *The Poore.* ] *in the present, for theirs is the Kingdom of Heaven:* for because in poverty and persecution there is great hardnesse in the duty, they are prevented with a fore-running presence of reward.

By the discussion of the words we finde, that notwithstanding the stately nourishes and faire shewes that some sinnes make, the creature that is poore of it selfe is undone by sinne: and indeed what is sinne but mere privation and want?

That in truth the spirit is not poore, that expects to be happy in anything, besides God and his Kingdome. Whence (*Luk. 15. 14. 16*) all the while the Prodigall desired to fill his belly with huskes, *he was but beginning to bee in want.* He that is thoroughly poore, knowes that nothing but CHRIST can satisfie for sinne, or satisfie a soule: the windy and empty creature nourisheth not the hungry soule, but the hunger of the soule.

That this blessed poverty, is not so much any speciall vertue, as a sweet dispose of the soule, turning it from the empty creature, and converting it to God, that it may bee filled; and so it runnes throughall the life, and all the graces of a true Christian; and causes denying of himselfe, and seeking God in them: in Faith it humbles us to beleeve without evidence or demonstration, in Charity to respect Gods glory, and our neighbours good, &c. Humility is with the most excelliag Divine, what pronounciation is with the famous Orator; that is the grace of the whole

Oration,

Oration, this of the whole conversation: it is not to be restrained to the first entrance, but extended to all progresse in religion; the soule cannot thrive in Grace, except it grow withall in Humility. For in the Kingdome of Grace, greatness is measured by degrees in humility, He that will bee great among you let him bee your Servant.

[The Poore.]

ΘΕΟΚΤΗ ΙΟΥΔΑ,  
ΘΕΟΚΤΗ ΤΑΠΕΝΩ-  
ΣΗΣ, &c. s. Basil.  
in Asct. in fin.

A Religious person asked the holy man <sup>o</sup> BERNARDINE, how he might bring a Spirituall life to good issue, alwayes increasing versus: who, for answer, required that he should prostrate himselfe flat before him on the ground; signifying humilitie, so be the foundation of proficiency and perfection in Christianity. In summe, the grace here blessed in poverty is perfect humility, the blessing of that grace, that it states in the Kingdome of heaven a sacred frame of spirit, divinely ruling, in due subjection to God, according to Lawes Celestiall.

o E vita ejus, c. 36.



of the carriage of the Poore, in matters  
Spirituall.

Of the carriage of the Poore, in matters  
Spirituall.

**T**He Poore, remembering the creatures make, that he best was of nothing; and hath more of darkenesse and of nothing, then of light and of something; for it is infinite that it hath not, that which it hath is finite, and the light thereof is not without a shadow, as

mura-

## [The Poore.]

Gerson. rom. 4. Serm  
de Angelis:

mutable of it selfe if not sustain'd: this the poore remembring abhorres the thought of being independant, and a rule to him selfe to doe his own will (1oh. 6. 38) and not seeke the good of others, as the Devill would have bin in his pride a law to him selfe and in no kind subject to others; whereas every reasonable Creature put in superiortie is tyed to serve unto the profit of inferiours, that proud Spirit by ambition to exempt him selfe out of Gods government, fell out of his protection and ruined him selfe.

The Angels that stood were thus farre poore, as not to presume on themselves, but Gods free grace and concurrence; they using the abilities wherewith God had graced their nature. Now a lapsed creature is not poore so onely, but further in absolute inability to doe any thing of him selfe pleasing to God, so all the power which wee have, to cooperate with God and worke our salvation, is from the sufficiency of that grace which for CHARITY'S sake is offered unto all, to whom the Gospell is vouchsafed.

The good in order to salvation is not educed out of our nature, but infused of Gods grace, (Rom. 7. 18.) <sup>a</sup> Wee are so directly poore as not to have the least *Spiritual* and good thought of our owne (2. Cor. 3. 5) Therefore the property of this vertue is in the acknowledgement of Gods grace, that there <sup>b</sup> is no act, nor moment wherein it would not be ill with vs, if, the Holy Ghost should leave us to our selves.

Wee are to confesse

<sup>a</sup> Rom. 7. 18. In my flesh dwells nothing that is good, significans quoniam non a nobis, sed a Deo est bonum salutis nostrae.  
<sup>b</sup> S. Irenaeus, l. 3. c. 23.  
<sup>c</sup> S. Prosper de vocatione gentium. Lib. 1. c. 9. Epist. ad Deme- triadem.

First,

CHAP. 2.

1 That the grace which pleaseth God in rigour of justice is not in us, but in CHRIST, ours onely, as we are made one with him. *Phil. 3. 9.*

2 That our workes are not acceptable and rewardable for themselves, and as proceeding of naturall forces, but because of Gods covenant and the promises which for CHRISTs merits, be made to them, and as they flow from, and be actuated by CHRISTs grace.

3. That it is not we that worke, but CHRIST and his grace in us and by us, we being but inferior agents, or rather instruments under him, (but voluntary & obedient instruments) *1. Cor. 15.*

10. Hereupon (as it is in the relation of the slaughter of the Fathers in *Sina*) *He that excels in vertue, ascribing all, not to his own labours, but Gods vertue, may beare himselfe humbly, as who perswades himselfe, that he is not of himselfe the worker of good and honest things; but the Instrument of grace which worketh in him.*

*c De interemptione  
patrum Sinae cap. 15:  
19. Iun. 14. in Metaphra.*

4. That the good workes, whereby we please God and grow in his favour, have their efficacy from the grace of the Gospell, and our Lord CHRIST, as receiving tincture from him; and being preferred in his dignity and desert by Evangelicall contract, applyable to them.

*Adrian de sacramento Eucharistiae, fol. 20.*

The Humble thus confessing all good received, and that of grace, (which prevents and assists and followes and crownes our indeavours) glory not in their gifts, but the giver and his grace (*1. Cor. 4. 8*) assume nothing to themselves, as infinitely wanting to divine concurrence and helpes,



## CHAP. 2.

helpes, confide not in their owne deeds many wayes imperfect and short of Gods goodnesse, but in the mercies of God, who (notwithstanding all their unworthinesse) vouchsafes his gracet to them, and in the merits of CHRIST, which supply all their defects, and be equall to the whole will of God.

The poore consider, that if they should pride themselves in the effects of Gods grace, he might justly withdraw his liberall hand, and permit them to their owne nothing, and that in true estimate, seeing that it is God that workes all, as St. Bernard concludes; *so much the humbler should they be, by how much the more they are advanced*: because the more they receive grace to doe, the more they are indebted to the donor that inrich their poverty.

*d De donis sancti spiritus, c. 2. Tanto quisque humilior esse debet, quanto est superior.*

*e B Aug de verbis apost. ser. 28.*

True humility retaines its owne propriety in the greatest fulnesse of grace, as agnizing that it is still nothing of it selfe, but all is of grace, and in God that gives and continues. Therefore our Lord that would not have us lye for humility, *com* wils us, when we have done all, to say, wee are unprofitable. (Luk. 17. 10) In the flowre of our best deeds, to be mindfull in whose vertue wee worke, and how nothing is of our selves, without CHRIST, but imperfection and deficiency, and how farre in our utmost wee are lesse then Gods mercies to us, how remisse concurrers we were, and users of Gods grace and gifts that our all is nothing, to that we ought, nothing to that we might, were it not for our sinfull negligence and unpro-

unproficiency. Away then with all vaine-pleasing our selves, and resting in what we have done: such considerations beget solid humility. *Which is to do like Saints, and yet tremble & deject our selves more then sinners*: because our best is not correspondent to our receipts, but unworthy of God and his loving kindnesse to us: the poore of *Sion* in the faithfull use of their talents be much in judging themselves for their unfruitfulnesse and penurie in good, and that is their glory to humble themselves more in their good deeds, then ordinary people doe for their *s* finnes.

The Poore as in despaire to acts of grace, without attracture from above, carry all their vertue in God, not in themselves. For as the ship attaines the Haven more by the benefit of the winde then the sayle: so wee prosper more by actuell influences from *God*, then our owne habits and *h* Labours.

A man may bee himselfe in the very habits and use of grace, if he goe upon his own strength therein, and not the grace of *CHRIST*, to bee sufficient for him to begin and finish each Christian dury, according as it is; not he that lives, but *CHRIST* that lives in him and breathes upon him, by fresh and continuall inspirations. *St. PETER*, in confidence of graces received and habits in him, put himselfe before his Brethren, and thought to doe something of himselfe, by vertue of those graces, and *Gods* generall concurrence; who presuming of himselfe, fell into a presumptuous finne, and came behinde those before

CHAP. 2.

*s* Chrys. in Phil hom.  
2. Zaver. in vita e-  
jus, l. 3. c. 16.  
f s. Chrys. de com-  
punctione.

*g* Utinam fratres  
mei, utinam nostram  
haberemus humilia-  
tem in peccatis no-  
stris, quam sancti ha-  
buerunt in virtutibus  
suis: Guarricus in  
purificatione s. Ma-  
riae, serm. 1.

*αὐτὸν ὁ ἀνθρώπος ποτῆς.*

*h* τὸ ἅλον ἐν χαρίτι  
ζῶντες, καὶ δουλεύοντες.  
S. Basil. de hu-  
militate.

## CHAP. 3.

3. Greg. Naz. ep. I 19  
inter Basilianas

δὲ τῶ ἐνίσταται κα-  
ταλαθῆναι ἀγνί-  
δου τὸ ἐκείνων ἰσας,  
μικρὰ τῆς οὐκείων καὶ  
χαρὰς ἐκδομένων  
προστίτας.

before whom he preferred himselfe, and is an instance, that except the L o r d build a house, the labourers labour in vaine, and that our best way to have present and effectuall aid, is to lie low in our selves, and hang entirely upon G o d, as our duty is to know our selves but poore men, or rather wormes, and therefore as comming out of the earth to <sup>1</sup> creepe by the ground to follow our Saviour, and be of his company, minding not high things, but the least of the little ones: for of our selves we are nothing; yea, as much worse then nothing, as grace is better then sinne.



## CHAP. III.

The demeanure of the poore in externals.

a i. Reg. I. 2. c. 1. pau-  
per spiritu esse non  
poterit, qui amare ad-  
huc æternos thesau-  
ros nescit ibid. l. 5.  
c. 4.

**S**AINT Gregory<sup>a</sup> shewes that to make one of Gods poore, is in contemplation of goods that never faile to raise the minde unto contempt of those that must needs perish: Therefore he cannot be poore in Spirit that hath not learnt to love everlasting riches: for till then he is not driven out of the creature, whence, Luk. 6, 24. our Lord pronounces a woe to the rich, because they have their consolation, declaring their condition miserable that can satiate their joy with any worldly good, which is no prooffe of Gods speciall love, which cannot remoove the guilt of sinne, nor fill up the defect, nor cure the maladie of the Spirit, no  
more

## CHAP. 3.

more then fine apparell can heale an inner sore, albeit the carnall heart dwels in flesh, and rests in the contents thereof, and attends not this insufficiency, unlesse God pursue it, and suffer not the creature to yeeld its common satisfaction.

*Hos. 2. 7. 5. 13. Luk. 15, 16. 17.*

*Saint Iames chap. 1. 9. aptly enjoynes the brother of low degree to rejoyce in his exaltation*, that in Christs fraternitie hee was participant of true riches, *the rich in his humiliation, vers. 10.* as made low in spirituall poverty and apprehension of want in abundance, and having outward things, as if hee had them not, without any repose in them; wheras generally high degree keepes away sense of what is needfull to blisse, and staies the soule in sensuall pleasures, the portion of unreasonable creatures, *Psal. 49. 20. Iob* was rightly called a perfect man, when he was able in his hard triall with a noble imprecation, to curse himselfe if he had rested his joy in transitory riches, *Cha. 31. 25.*

*Homo cum in honore esset non intellexit, ac si diceretur; honor absorbat intellectum. S. Bern. ep. 237.*

*If hee rejoyced because his wealth was great, and his hand had gotten much.*

Humilitie is a meere dependance on God, and therefore stands alike affected to povertie, riches, ignominy, honour, sickness, health, as God bewils them and orders them for his glory and our soules good: and nothing should so joy the lover of God as his will, and the good pleasure of his eternall counsell, in which hee ought to satisfie himselfe, and bee as glad at the least as another would be the greatest. Perfect humility inclines other things equall to that which hath

*De Kemp. de imitatione Christi. l. 3. 22.*

## CHAP. 4.

*b Bonaventura. ser.  
2. de omnibus sanctis.*

*Of gratia gratis da-  
ta, then of gratia  
gratum facientis.*

*Tertul. adversus  
Marcion. l. 2.*

most congruitie with the state of Christ in this world, and which he hath sanctified; adde the apter way of perfection and familiaritie with him, and therefore to be as the LORD IESUS was: rather abased in poverty and contemned, as simple to the world, then magnified for policy, riches, honours. *b No marvell if poverty was refused before Christ: but since Christ chose it, Et in suam accepit partem; it is to bee savorie unto Christians, and embraced by them. Seneca reasons against them; who when some point after them as they walk in the street and say, O virum doctum! see a learned man, are more delighted, then if it were said, O virum probum! there goes a vertuous man. And yet the Christians bee rare, that are not gladder of the gifts that make admirable with men, then of the graces that make acceptable with God, Luk. 10. 18. 20. When the seventy exulted; that even the Devils were subject unto them: our Master insinuates, that Satan for his pride fell as lightning from heaven, and represses the rising of the Spirit for such priviledges, and forbids staying in our joyes in the gift of miracles, or any endowments or operations that men may perish with, and propounds as a due object of our rejoycing, they having our names written in the booke of life, which is the rowle of them that be in the state of true grace.*

All which is not against high places in Church or Common wealth, for degrees are of God; but ambitious seeking of them, and loftie behaviour in them. An Emperour may be humble, a beg-



a beggar proud, it is the low minde Christ requires, not the low estate, that men should not affect inordinate eminency, nor thinke themselves worthy honour, which God casts not upon them, but lay themselves downe to Gods providence, and the order of his word, for reputation and advancement, and get a good report by Faith, *Heb. 11. 39.* It is against the faith of Gods kingdome and wise government to desire or accept glory of men out of his wayes. *Iohn 5. 43.*

And without doubt it is culpable for a man to *climbe up into a state* (*mōribus suis et meritis improporcionatū*), that suits not with his manners and merits, and so makes not of necessitie a vertue, but of vice necessitie. <sup>d</sup> Otherwise promotion is of God, and many in their ignoble ranke are as emulating and conceited of their worth, as who is most, and given to aspire, if they had any possibility, and because of their forlorne hopes, fuming against men of qualitie and desert, and crying downe prelatie.

The Poore seekes not great things for himselfe, and if God allot them, lookes farther then himselfe in them: It is a passage worthy St. CYPRIANS preferment, As it is <sup>e</sup> pernicious if it bee sought, so offered it is very perillous: not that the power which is of God is condemnable, nor that the ordinance of God is the midwife of sinnes; but that humblenesse ought so to embrace highnesse, whose Author is the Holy Ghost, that hee which is called higher may not know himselfe aloft, and the

<sup>e</sup> *Vid. s. s. Hilar. de Trinitate l. 9.*

<sup>d</sup> *Gerson de solitudine ecclesiasticorum. fol. 26. v. moribus suis et meritis inproporcionatum.*

<sup>e</sup> *De jejunio et tentatione. Sicut per eptoria est altitudo quæ sita, et periculosissima est oblata, non quod potestas quæ ex Deo est, sit damnabilis, aut ordinatio divina peccatorum sit obsetrix, sed quod excellentiâ, cujus spiritus sanctus auctor ita debet completi humilitas, ut qui vocatus est superior ne sciat se sublimem, & per omnia agnoscat conditio conditorem, gratia largitorem.*

CHAP. 4. creature in all things agnize the Creator, and grace the giver.



### CHAP. IIII.

*Of the Kingdome which the Poore enjoy.*

**N**O man will doubt that the Poore are blessed, that beleeves them possessed of a Kingdome, in which is all variety of contents, and the Kingdome of God, which, according to his super-eminency, transcends all humane satisfactions and apprehensions, (Ps. 4. 7) *Because men seeke in Riches and Honour excellency and abundance, therefore CHRIST<sup>a</sup> promised the Poore that take their affections from them, the Kingdome of Heaven, whereby man attaines the excellency and abundance of all good things.* When mans dominion ceaseth, Gods Kingdome begins: when we see wee have no power to rule our selves, God erects his Kingdome in our hearts; and puts upon us the holy Regiment of his Spirit: when man is nothing, God is all in all: when the heart is broken and despaires of the creature, God helps; <sup>b</sup> *because Physitians relinquish, the broken in heart God himselfe drawes nigh to them, and undertakes their cure* (Psal. 34. 18)

<sup>a</sup> D. Thom. 12. 69. 4.  
<sup>b</sup> S. Basil. *ibid.*

(Es. 66. 2) The Lord lookes to the poore and contrite, as the Virgin Mother sayd, God lookt on her lowlinesse; and a looke from the highest Majesty is such a grace, that King David, who

## CHAP. 4.

who knew the estimate of such favours, admireth it should be shovne a man. Lord what is man that thou shouldst looke on him? Such testimony and imparting of his grace, satisfies the c *Origen. in Lev.* illighten'd heart (*Psal. 4. 6*) *c It is a full happinesse if God looke on a man (Lev. 26. 9)* PETER was almost perisht, CHRIST recovered him with a looke, as the Sunne looking upon the fields, that would else remaine barren, makes them flourish with its rayes; so God looking upon us, illuminates and makes us fruitfull with his beames.

The poore that hath nothing in himselfe, possesse all things in Christ (*Gal. 2. 20*) *d B. Aug. de continetia, c. 22. Vivo jam non ego, sed Christus, & ubi non ego, ibi felicius ego.* Now I live not, but Christ; and where I am away there I do best. We are happiest in not being, that CHRIST may be instead of our selves, an agent in us, and for us, infinitely more blessed, potent and satisfactorie. (*1. Pet. 5*) God gives grace to the humble (and as *Latinus* there notes) grace no where mainsaines its name more then in the humble, who takes whatsoever is given, as freely given by grace, and accordingly gives thanks. As waters runne to low grounds, so Gods graces to lowly hearts. *e B. Aug. de g. vii. genitate, d. 3. 5. ubi et pauper & mendicant ille est, qui nihil sibi tribuit, sed totum de misericordia Christi expectat. B. Prosper. in Ps 106.* where he hath the whole praise of them, for the poore and Gods Begger attributes nothing to himselfe, expects and takes all of CHRIST'S mercy.

The more the Centurion humbled himselfe and dissuaded CHRIST from entring his rooſe as unworthy, the more CHRIST enters his heart as capacious of him, and admires and renders him admirable. The lower MAN is the

## CHAP. 4.

at CHRIST's feet, the more of CHRIST and his heavenly doctrine descended into her: the Moone must be emptyed of light, that it may receive light from the Sunne, and diffuse light and influence to inferiour bodies. PAUL must be nothing in his flesh, that CHRIST may be all, the Spirit informe him and grace be sufficient for him; that he may both have it in abundance, and plentifully minister it unto others. The Baptist must humble himselfe, and say, he is but the voyce of a Cryer in the Wildernesse: and what is more fraile then a voyce which fades as soone as sounded, especially in a Deserte? That CHRIST might magnifie him so farre as to say, there had not beene a greater borne of a woman: when he thought not himselfe worthy to stoope downe and tye the latches of Christ's shooes, Christ thought him fit to whom himselfe would stoope downe, and let him lay his hand on his head as he baptized him.

*g. Valles secundum  
Psalmistam frumento  
abundant, hoc est hu-  
miles spiritui potiori-  
bus divine largitionis  
muneribus. Taurinus.  
in vita. Bernusod. E-  
pist. c. 44. Novemb. 20.*

*g. The Kallyes (according to the Psalmist) are bound with corne; the humble in Spirit with the choicest gifts of divine Liberality.* The more we goe out of our selves, and are contented to be any or nothing as God will, the neerer wee are to be made something; and so much as wee remove from our selves and our private interests, distrust in our selves, and depend altogether on God, so much we proceed in him and the common spirit, and abilities to doe him service and his Church.

God loves to follow their poore indeavours with

## CHAP. 4.

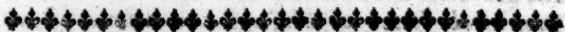
with good event, that ascribe it to his blessing and not their owne industry (1. Cor. 15. 9) when the paines of proud Labourers are dashed with ill successe; because they would assume the glory to themselves. St. OWEN<sup>h</sup> writes, *In vita s. Eligii, l. 2. c. 9. Nihil n. ex omnibus quæ egisset bonis meritis suis tribuebat, sed omne opus suum ad Deum semper conferens, in cunctis actibus ejus auxilium implorabat.* That all the speech of blessed ELIGIUS was usefull to edification, for that of all the good that hee had done, he attributed nothing to his owne merits; but alwayes referring all his workes to God, implored his assistance in all his actions. Whereas God hath no pleasure to cooperate with them, that worke in their owne strength, and if they succeed, sacrifice to their owne net.

Although good workes have great account with God, and undoubted efficacy to rewards in Heaven, yet not onely in humility but in duty we ought to referre all unto God; for that all is of God: and put case we be infallibly certaine, that our workes are done in charity, yet in all wisdom and security, must wee resigne all to God, and trust in his free goodnesse and mercy. Because the more wee put good deeds from our selves, and set all over to his grace, the more he acceptis them, and imputes againe all his worke to us, and grants us the honour and recompence thereof: and so all is reserved intire for us to the great reckoning, with good expectation thereof in the interim, and sweet experiences of Gods approbation.

In fine, They who learne of Christ to bee humble, and let God be all, and meeke, to bee thankfully what God will, they finde rest to their owne soules,



CHAP. 5. (Math. 11. 28. 29) Quieting it alwayes in God, and his good, pleasing, and perfect will, which is a blessed repose, and a very Kingdome of Heaven.



## CHAP. V.

*Discoursing further, why God assists the Humble, and resists the Proud.*

**H**umility is a great dignity, even above other vertues; that whereas they frame the minde plyable to the rule of God in some subject, humility submits it in all things to Gods ordination and government. As it is the evill of Pride above other sinnes, that the inordination which makes other sinnes to be sinnes, is in a manner specificall and essentiall to pride, as Pride (Syr. 10. 12) *The beginning of Pride is when one departs from God, and his heart is turned from his maker.* Therefore it hath for its propriety, that which constitutes the formality of sinne, averfation from God and converting to the creature; and for that reason is rightly called the beginning of sinne. So it is the good of Humility above other vertues, that what makes them vertues; that they leave not the heart in the creature, but convert and subordinate it unto God: that is properly distinctive of humility, which therefore is made the beginning of grace, and honoured in the prime of the Beati.

*S. Aug. de verbis  
dom. serm. 13.*

## CHAP. 5.

Beatitudes, as causing the soule to put no barre to the spirit, but set it selfe in absolute subjection unto God, and so in capacity to receive his graces, and the full benefit of all his institutions, and inner teaching (*Psal. 25. 9. Math. 11. 27*) For humility subjecting the intellect to God, and the whole man to his direction, disposes to irradiation from Heaven; when as pride swelling in conceit of understanding, and refusing to be ordered, shuts out divine illumination.

St. PROSPER in his incomparable Epistle to the illustrious Virgin DEMETRIAS, among other mischiefs in pride numbers this; That <sup>a</sup> the Proud man hardly takes knowledge of his sinne, or if he understand it, he runnes not to the Physician, but promises himselfe recovery of himselfe, nor can the cure proceed, where the remedy is a malady: and this, that whereas other lusts waste onely that good and vertue to which they are contrarie, Pride whiles it arrogates all to it selfe, corrupts all at once: Therefore God withstands the proud, as who are averters from him, and meere opposites to him.

<sup>b</sup> When all vices flye from God, Pride alone opposes it selfe unto God, for by other vices men turne from God unto some good conceived in the creature, onely by pride they contend to dis-throne God, and set themselves in his roome; and bee all of themselves, and for themselves; whence to speake with Saint Ambrose, <sup>c</sup> God as repeller of his owne wrong enters a speciall kind of combat against pride; as if he should say, it is my adver-

<sup>a</sup> Difficile peccatum suum superbus agnoscit, aut etiamsi intellexerit, non currit ad medicum, sed de se sibi remedium pollicetur, nec unquam ibi proficit cura, ubi morbus est ipsa medicina, cum alie cupiditates ea tantum bona quibus adversantur imminuant, hæc dum omnia ad se trahit, simul universa corrumpit.

<sup>b</sup> Cum omnia vitia fugiunt a Deo, sola superbia se Deo opponit. Boetius.

<sup>c</sup> 1. Tim. 6.

## CHAP. 3.

*adversary, it sets it selfe against mee, that encounter belongs to me, James 4.6.* The word signifies to stand appointed against another in martiall forces and array; and consequently implies that God, as it were, raises all his powers against the proud.

*S. Chrysostom. 3. de  
verbis E. isa.*

*S. Basil. in Hexam.  
hom. 10. ad fin.*

*ἡ δὲ διαβολή*

The proude oppose God in his being, Alpha and Omega, the first efficient and last end. Therefore God resists them and so blowes upon them that they lose their efficiencies and ends: where he is said, *Luk. 1.51. To scatter the proud* that have *parsum cor*, and become untierd, ever wandring and vagrant in their designs, as who having no certaine bound, being repugnant to the true beginning and end, and they are scattered in the imagination of their owne hearts, and the high thoughts and plots wherein they glory as rationall men, which being not governed by the Spirit, and out of subordination to God are errings, alwayes faile of their last end, and determine in vexation of the dispersed and unquiet minde.

*d. Job. diacon. ex 8.  
Greg. in vit. cims. l. 1.  
c. 47.*

*εὐδὲν ἐν τῷ πνεύματι  
μακροὶ ὄψος περὶ  
πταρῶν ἡρώων δὲ  
κλον ἀπερρορ.  
S. Basil. in Asect.  
διατάξ. 4.*

Hughty spirits are well compared to smoke, Psalm. 37. 20. *which periseth in ascending and vaniseth in dilating of it selfe: and to a wheele, Psal. 83. 13. That rising in the hinder part, with the fore-part falls to the ground, and they are also made like a wheele, in that they moove not to any spirisuall height, but ranne a vaine circle and endlesse round, Luk. 14. 11.*

The humble is raised in and by his humiliry, because subject onely to God, and for God, and in

## CHAP. 3.

in God: now for that God is the most supream, he that is immediately subiect to him, is exalted by that humilitie to be neare unto God; contrariwise, the more the proud lift up themselves, and goe about to bee somewhat of themselves, the further they remove themselves from God, which is the most debasement of the creature, Psal. 136. 6. *The Lord knowes the proud a farre off, because they are amely in his apprehension, not in his approbation,* saith the Master of the sentences. & The Lord knowes the humble, and all good things neere hand by their resemblances, and Ideas in his Divine understanding; but there is nothing in God whereby he knowes the proud, he knows them a farre off by the opposition of humilitie, whose rule is in him, hee knowes them a farre off, as standing in furthest distance from him. So sure is that of St. *Augustine*. & *The creature as by pride, it is debased, so by humilitie it is raised.* Hee that insolently attempts to be more then he is, shall be lesse then hee was: and to subdue our naturall inclinations under Gods providence, and willingly suffer his pleasure is the directest way to bee raised out of a desolate condition: *Humble your selves to God that hee may exalt you.* 1. Pet. 56.

Lib. 1. diff. 36:

Ego a rogantes ne scia  
id est, eorum vitam in  
sapientia mea arte  
non approbo. S. Greg.  
moral. l. 28. c. 3.

Ad Monitum  
L. 1. 18. the creature  
sine fitulatione  
humilis, sic fit  
humilitate sublimis,

The greatest judgements of God have come upon the proud, and his greatest mercies on the humble. Pride made Angels Divels, humilitie makes poore men Gods, Exod. 6. 30. 7. Lucifer the Prince in the highest of all the orders of Angels, in pride assaying to be like God, fell from the

h. Vid. S. August. in  
psal. 118.

## CHAP. 5.

i S. Isidor. Pelusior.  
l. 1. ep. 15.

k Quis sicut Deus.

the top of Heaven to the bottom of Hell, as the blackest and worst of Divels: i and hee that succeeded him in place, hath a fit name *Michael*. For a monition that the creature must not conceit or cover to be like God, but subservient under his grace. *Adam* proudly aspiring to be as God, knowing good and evill, became as the beasts that have no understanding, *Psal. 49. Vlt.* whiles the proud word was in *Nebuchadnezzars* mouth, *Is not this great Babylon that I have built for the honour of my Majesty?* hee was strangely metamorphosed into the fashion of a brute, *Dan. 4. 30. 31.*

*Herod* vain-gloriously accepting the honour of speaking like a god, was instantly smit by an Angel of God, and eaten up of wormes. Arrogant *Pharaoh* that asked who was God, was taught by vermin to take notice of the Lord, which also was the discipline of proud *Antiochus*.

l Read 2. Mach. 9.

1 As notable are the mercies wherewith *Abraham*, *Iob*, *Moses*, and whoever most humbled themselves have beene of all other most renowned. The sacred Virgin, because she humbled her selfe more then any other woman or man, therefore found the greater favour and grace with God then any other woman or man, Ior Angel, to be *comparentalis Deo Patri*: m mother to him to whom God was father. The Lord Christ because hee humbled himselfe incomparably more then all, more then his holy mother: therefore God highly exalted him, gave him exaltation, to which all other hath no comparison,

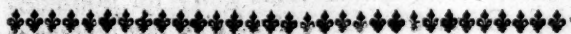
m Vid. acta concilij  
Epbesini primi, and  
this phrase is used by  
Gerson, and Diony-  
sius Carthus.

Phil. 2.



pariſon, or proportion, and by that title of hum-  
bling himſelfe our Saviour merited (what other-  
wiſe was his due) the advancement of his name,  
and that lowly and manifeſt veneration at his  
blessed name I E S U S ſhould be here done by all  
Orthodox and devout Chriſtians, & hereafter in-  
ſolent gainsayers that now reſuſe, be forced with  
infidels, pagans and all wicked men and diuels  
to doe the ſame.

CHAP. 6.



CHAP. VI.

*Of the chiefeſt exerciſe of humility.*

**M**Any are like *Caligula*, humble ſervants;  
but proud Maſters; humble till they  
get meanes to bee proud with authori-  
tie, but the triall of humilitie is not to be proud  
in honours. as *David* behaves himſelfe like a  
child, *Pſal* 131. when hee was a Monarch and  
might have domineerd over men; not to bee  
proud, when men have ſomething to bee proud  
of, that is humilitie; true it is, that ſuch is the  
corruption of our nature, that rather then faile,  
it will rake pride out of the dunghill, glory in  
ſhame: ſome are ſo baſe as to be proud of egre-  
gious ſinnes, ſo fooliſh as to count every thing  
glorious that is notorious, but a little common  
modestie expels that ſhameleſſe inſolency.

*B. Greg. in Jobl. 7. c.  
12. quamvis de vir-  
tute naſci elatio ſo-  
let, nunquam tamen  
ſulta mens, de perpe-  
trata ſe nequitia ex-  
ultat, et quod omni  
vitio ſit gravius, etiam  
de commiſſo vitio  
ſuperbitur.*

The taſke for humilitie, is to carry a deſer-  
ving

## CHAP. 6.

a De superbia.

b Ser. 4. de quadragesima. Vicinum est rectis actionibus superbie malum et de proximo semper virtutibus inficitur elatio, quia difficile est, ut laudabiliter viventem laus non capiat humana, nisi ut scriptum est, qui gloriatur in Domino glorietur. id est 1. 5. d. 2. v. Vid. S. Nyssen in vit. ejus.

d In ps. 43. prorsus in ipsa ecclesia aicam catholica, putatis catholicos defuisse aut deesse posse, qui causa humane glorie piteretur, si non essent bujusmodi homines, non diceret apostolus, si tradidero corpus meum, &c. e B. Aug. in psal. 72. sunt quidam qui facilius omnia sua pauperibus distribuunt, quam ipsi pauperes Dei sunt.

ving man through honour and dishonour without prejudice. That hee neither swell, when wrongfully dispraised; nor be puffed up, when justly extolled: for after the sentence of Saint Nyle, *a* It's a great matter to endure reproach, but more to passe by praise without any damage to the soule. Hence our Lord is frequent in prohibiting the publication of that which concerned his commendation, that wee might have a precedent to use all means of avoyding vaine glory for good doing. Gravely St. Leo, *Pride is an ill neighbour to good actions, and haughtinesse ever lies at the catch in vertues, because it is hard for one that lives commendably, not to be tooke with humane commendation*, wherefore I have to admire the rare qualirie of blessed Ephrem, that was all of water and sweet till he dropt bearing of his owne prayses, out of Christian shamefastnesse, and a conflict of humilitie, not to be overcome of honour.

It's not impossible that the most laudable deedes should be done in pride, for in them pride hath its principall throne, and it is easier to doe good, then to bee humble when we have done it, 1. Cor. 13. 3. Which Saint Augustine observing writes, *d* I will speake of the true Catholick Church: *d* I thinke you that therein there were or can be wanting Catholiks, that would suffer for humane glories sake, if there were not such men, the Apostle would not have said, if I give my body to be burned, and have not charitie, &c. And againe, *e* there be some that doe more easily give all that they have to the poore, then themselves become Gods poore. In such that

of

## CHAP. 6.

of Saint Prosper is verified, loftinesse <sup>f</sup> and ambition, and proud ostentation of our owne good make almes, of no grace, martyrdom of no effect: If a man give away a great estate in affection of humane praise, and suffer dire torments, not with the fortitude which God infused, but which he presumed of himselfe.

Here is then the activitie of grace, to make the poore in Spirit rich in Vertue, and the rich in Faith and good workes humble in heart. That he which is rich in Gods Spirit, & may be poore in his owne, as Saint Paulin saith, *Alethius* was; he which is high in operation, low in opinion. <sup>h</sup> As Saint Nazienzen saith, that great Saint *Athanasius* was, hee that excels in knowledge not to bee puffed up, but the most learned <sup>i</sup> be least proud, as *Idalmesbury* saith, that venerable *Beade* was; he that works miracles, bee more admirable for his humilitie, then his wonder-working, as <sup>k</sup> *Eliaz*, that after fire and raine miraculously fetcht from heaven, submitted himselfe in lowly wise to run before wicked *Ahab*.

All pride is odious, but that is most in grace, which is proud of grace and oppugnes God with his own best gifts; yet because the *Spirit of vaine-glory*, <sup>l</sup> (as the author of the imperfect worke notes) is chiefly nourished by sanctitie, as the greatest excellency that man partaketh off, therefore the most learned Father affirmes, that he who <sup>m</sup> hath experienced the degrees of quelling vices, perceiveth that the vice of vaine-glory, is either only, or mostly to bee shunned, of them that are perfect,

<sup>f</sup> In Epist. ad Denaetriadem, inflatio & ambitio, & propriorum bonorum superba defensio, possunt destruere eleemosynas, possunt evacuare martyria, si & magnas opes amore quibus humane laudis, & sua supplicia non ea fortitudine quam Deus tribuit, sed quam de se præsumpsit, excipiat. Hoc est nolle habere, quæ Dei sunt, & ibi constituere meritum, ubi divinum cessavit auxilium.  
<sup>g</sup> Spiritu Dei dives es, tu o pauper, S. Paulin. ad Alethium.  
<sup>h</sup> ὁ ἰσχυρὸς μὲν τοῦ ἔργου, ταπεινὸς δὲ ὁ οὐρανίου. Ser. in S. Arbanasium.  
<sup>i</sup> Vir maxime doctus, & minime superbus, in Prologo Hist.  
<sup>k</sup> S. Bern. ser. 2. De ramis palmarum.  
<sup>l</sup> In Math. Hom. 5. Hom. 15.  
<sup>m</sup> Qui expertus est vitiorum superandorum gradus, ut ille sit hoc vitium inanis glorie, vel solum vel maxime caverat esse perfectis, quo primo animæ vitio lapsa est anima, hoc ultimū vincit. B. Aug. in Ps. 7.

## CHAP. 7.

*fect, for the vice into which the soule first fell, it last gets out. Pride is the heart of the old man, which first lives, and last dyes; worthily the glorious Martyr Cyprian, <sup>n</sup> Because he that humbles himselfe shall be exalted; It is the humble mans part, most to feare his treacherous adversary, who most assaults the strongest, and being the fiercer for his fall, straines all his powers to conquer his Conquerour.*

*n Lib. 3. Ep. 10. Quia in exaltabitur qui se humiliaverit, humilis est, ut magis insidiantem adversarium metuat, qui fortio rem quemque magis aggre ditur, & acrior factus hoc ipso, quia victus superantem superare conatur.*

*o Denatura & gratia, c. 31. Ubi letatus homo fuerit in aliquo bono opere, se citius superasse superbiam ex ipsa latitia capere erigit & dicit quid triumphas? ecce ego vivo, & ideo vivo quis triumphas.*

*p Quanto plus proficimur, tanto plus humiliemur, quia quanto plus humiliati fuerimus, tanto amplius proficiemus. Famulus in serm. ad Monachos.*

That same Phoenix of sinne revives out of its owne ashes, and oft regaines its life, out of the humility that kills it, and erects trophees over it: for as holy St. AUSTIN tells us, <sup>o</sup> When a man is joyed of any good worke, and that hee hath got Pride under too, out of that very joy pride lifts up the head, and saith, why dost thou triumph, loe I am alive, and therefore alive because thou dost triumph? Wee must take great heed to humble our selves as wee grow in grace, because the more wee humble our selves, the greater progresse wee shall make in grace; and as wee humble our selves in the proësse of grace, have vigilant care that wee waxe not proud of growing in humility.

## CHAP. VII.

*Touching some evidences of blessed Poverty.*

**T**He poore trembles at Gods word, reputes any service of God too good for him, conceives himselfe the unworthiest

## CHAP. 7.

est of all *Gods* creatures, and is contented that others should so judge of him.

First, the poore trembles at *Gods* word, (*Es. 66. 2*) As understanding the least variance from it, a great hinderance to his comfort and felicity; and awfully reverencing it, as the word of the Lord of Kings, mighty in operation (*Heb. 4 Jer. 23. 29.*) and rightly called the Kingdome of Heaven, for the dominion that it hath over the conscience, and the manifold graces and contentments, that every part of it ministers to the due observer; who shall not tremble at thy word, O Lord *God* of Hosts?

This *travels* meetly fetches his derivation from *travels*, for his dreading to offend *God* and crosse the rule of holinesse and happinesse.

It is Luciferian pride to venture on courses against the knowne will of *God* (*Jer. 13. 15. 17*) *Iude 9.*

*Michael* the Archangell durst not. Principalities, and powers, and the prime in all the ranks of Angels, that excell in strength; they dare not offend. and weake men thinke they should forfeit their greatnesse and gentility, if they made scruple of breaking *Gods* commandements. But the Poore that have sense of the Majesty of *God*, and his word, revealing the evill of sinne, and dejecting the soule for it; horror possesse him, lest he should incurre their offence: he holds nothing little, forbidden by so great a word; and as altogether of no ability, *is afraid of being mastered by his least finnes.*

*S. Greg. in Job l. 34.  
17. ad tenuissimum  
malum suum insi-  
mari trepidat.*

2. The Poore not ignorant of his owne unworthinesse, makes without any indenting, complete submission unto *God*; to serve in any worke, with what allowance the Lord pleaseth.

D

(Luc.



## CHAP. 7.

(*Luc. 15. 19. Math. 20. 7.*) And counts himselfe undeserving prelation in Gods grace and service, and that such is **CHRISTS** preheminance, as any reference to him exceeds all worldly promotion (*Psf. 84. 10.*) any office about him any other function, and requires more reverence and purity, then is found in any man. For which cause, hee that was not inferiour to any womans childe, protested that hee was not worthy to carry **CHRISTS** shooes (*Math. 3. 11.*)

He that is poore, by experience of the creatures insufficiencie, aymes at nothing temporall nor created, but abstracted therefrom refuseth any portion besides God; and knowing himselfe lesse then any of Gods mercies, seekes not them; but onely to please him in **CHRIST**, and that hee may bee satisfied in all Gods pleasure fulfilled in him. As **RUSNEKON** <sup>b</sup> in-  
*creates, Like a Spirituall man I bee little and low, and whatsoever thou doest or leavest undone, desire no other reward but God; and if thou receivest any consolation, glory not; but avouch thy selfe unworthy of GODS gifts; and please not thy selfe in them, but returne them entire to GOD.*

3. The Poore, conceives himselfe the unworthiest of GODS creatures; this was **St. PAULS** doctrine (*Phil. 2. 3.*) In humbleness of minde, let each esteeme other better then himselfe. And his practice (*1. Tim. 4. 15.*) reckoning himselfe the chiefe of sinners; and (*Ephes. 3. 8.*) he accounts

<sup>b</sup> Apud Ludovic. Blom, p. 540.

<sup>and so many</sup>  
 7100.

## CHAP. 7.

accounts himselfe lesse then the least of all Saints; where he elegantly compares a superlative, that as hee had put himselfe above all sinners for extent of concupiscence and evill motions, so hee might put himselfe under all Saints, in omissions and good inclinations; Which the Apostle \* spake not in a humour of faining, to gaine applause for underweening himselfe, but sincerely, as hee thought, by diligent search, knowing more sinne by himselfe, then by any other, or then any charitie will mistrust by another.

This to doe, consider not onely thy owne good, but thy evill also; nor onely thy present vertues, but thy past vices; and weigh thy neighbours good as well as thine owne (*Phil. 2. 4*) his good rather then his evill, and thinke that as there is in thee much latent evill, so there may be in him much secret good.

The Poore, though in divers things hee bee not so extravagant as some other, feares lest close corruption, Pride and Vanity should make his restraint worse then others outrage, his glistering, worse then their grosse sinnes. Hee ponders himselfe as himselfe, not the gifts of nature in him, which may possibly excell the naturall endowments of other, and so the gifts of the spirit the graces of some other, he ponders not them, for they are Gods; but his owne concurrence therewith, and behaviour therein, and then hee is farre from ascribing any good to his owne deserts; and wonders at the

*S. Bern. de vita & litaria. Neque enim hoc dicebat. Paulus muniendi precipitatione, sed æstimandi affectione, qui n. perfectè examinando semetipsum intelligit. suo peccato nullum peccatum parere existimat, quod non sicut suum intelligit, &c.*

Every man grievously sick complains of his sicknesse, as the most painfull of all other; so hee that is humbled under sin, supposes his burthen the most intolerable. *S. Chrys. tom. 4. hom. 67.*

*S. Basi. de humilitate.*

## CHAP. 7.

*Latroni si tanta con-  
sulisset Deum gratior  
esset foret Franciscus.*

*d. S. Ado in Marty-  
rologio, Nov. 29. Th.  
Martyr Sifinnius whē  
Maximinus the Em-  
peror asked what hee  
was, answered, ego  
peccator Sifinnius  
servus servorum Iesu  
Christi.*

*As Brighman doth  
on the Revelation,  
and the Canticles.*

patience of G o d , vouchsafing to coworke, and continue his grace, in so dry and barren a heart, and verily concludes that if the gifts, graces, and assistants afforded him, had beene collated on the vilest wretch in the world, hee would have been more proficient and thankfull.

*Servus d. servorum*, was a terme, which ho- ly Martyrs and Confessors, speaking of them- selves, used long before St. GREGORIE, to expresse themselves the most unworthy of all G o d s people, and that they and all they had, was for the Church, and of dutie to bee in service to the least of C H R I S T S brethren. And that there was none without some perfection which they wanted, and in that regard ought to bee subject to every one. (1. Pet. 5.5)

How remote from this poverty are those among us; that separate themselves and say (Es. 65. 5) *Stand by thy selfe, come not neere mee, for I am holier then thou* (Revel. 3. 18) Proudly appropriate to themselves the title of Professours, common to all true Christians, dreame themselves and their *Geneva* to be the onely one, the Dove, the Queen; other Churches to be none, or but *Concubines*, contemne government, debase the Church, vilifie others, vaunt themselves as the people and singularists of the world, blesse themselves that they are not as such and such, who in truth are good livers, and right worshippers of G o d ; as the vaine-glorious *Pharisee*, preferr'd himselfe aforeall other men, and thank'd G o d , that hee

was

was not as the Publican, to have been like whom, would have been his happinesse, *and the change of Gods right hand.*

## CHAP. 7.

4. The Poore is not intraged that others think and speake of him as of no worth. PAUL that reputed himselfe of all sinners the chiefe, could meekely indure to bee used as the refuse and off-scouring of all things ( 1. Cor. 4. 13 ) Then onely men really thinke themselves vile, when they are not vext that others thinke and say the like.

In the primitive times, some were noted for affectation of humility, by this; that they never spake of themselves, but *peccatores* was every second word; yet if any did never so little crosse or slight them, they could not containe themselves from uttering Pride in all bitterness of revenge. So in our dayes, many by demure looks and loud sighes, professe great spectacles of humility, and at Feasts and meetings, are much in large invectives against themselves, for hypocricie and all untowardnesse; but they will never indure him that takes them at their word: and if any goe close to them, and say, thou hypocrite, &c. such breathing on them, melts the painted colours from their counterfeiting faces, and their pride breakes out in reviling, and damning all that question their *new Profession.*

St GREGORY observes e them vaine, that long after contradictions; *To be humble, but without debasement; to be content, but without any want; to be chaste, but without any chastizing their body; to be patient, but without any provocation.* Whereas

*In Job. 1. 7. c. 13.*

*Esse humiles sed sine*

*despectu. esse contenti*

*propriis sed sine neces-*

*sitate. esse casti sed si-*

*ne maceratione corpo-*

*ris. esse patientes sed*

*sine contumeliis. va-*

*lunt.*

## CHAP. 8.

they who are perfect at humility (1. Cor. 4. 13) *Rejoyce in contempt*, though in respect to the glory of truth and edification of others; when need is they justify themselves, and wipe off aspersions of error and ill life, and maintaine their calling and fidelity; yet what concerns themselves, they choose rather to be esteem'd impure and abject, then holy and humble: because that more accords with their owne inner judgment, and more furthers them to mortification.

The Apostle mentioning his stripe above measure, and the rest which are written in the *Schedule of boasting*, as St. Hierome wittily termes that rehearfall (2. Cor. 11. 23) promises, that he speaks *as a fool*; noting that although, he in condescending to their good, and constrained thereto, did lawfully and by guidance of the Spirit, recite his owne praises; yet out of such circumstances and simply in it selfe, it is folly to bee offended for disesteeme; and tooke with the opinion that others have of us, or any opinion of our selves, as *Enrious* sayes prettily; & *That hee which pleases himselfe, pleases a foolish man.*

f Et cetera qua scripta sunt in catalogo gloriantur, S. Hierom, in Gal. 3.

g serm. de Purificatione. Ceterum qui in se gloriatur, & sibi placet, sultro homini placet.

## CHAP. VIII.

*Painting at some wayes that facilitate Humiliation.*

a De Quadrages. ser. 2. Nihil est facilius volenti, quam humiliare semetipsum.

**S**T. BERNARD tells us, that *There is nothing easier to him that is willing, then to humble himselfe.* Which he may well believe,



leeve, that hath a heart sensible of the manifold inducements, or rather inforcements to humility, that every one beares about him in sundry and great infirmities; if wee discusse our selves and search our wayes, wee cannot but finde our selves desperate and broken debtors, and unprofitable servants, and that when we doe our best, our wine is abated with water, our choise performances lamed with indevotion, and soyled with mixture of sinister aymes, haughtinesse and ingratitude, farre from that which becomes Gods infinite worthinesse, and the multitude and quality of his favours to us, both common of creation redemption, &c: And speciall which our consciences partly know, and partly suffice not to comprehend, in innumerable kindnesses and obligations to duty. And can we recount how guilty we are before God, how unworthy the least mercy, and meanest provision, how deserving all punishments, for our iniquities, misdeeds and omissions, for good gifts lost, impayred, unfruitfully detained, and yet that the Lord hath borne with us, and heaped numberlesse benefits upon us, can wee recount these things and the like, and not humble our selves in the sight of God?

Notwithstanding, if proud flesh finde the humiliry hard which God exacts, let us first sue to our Saviour CHRIST, who being infinitely loving, and liberall, will not deny to give grace, and teach us, what he wils us, to learne of him, how to be humble. And the very praying for it,

## CHAP. 8.

b De contemptu mundi, c. 1. Nullus n. e-  
gens & postulans  
potest non humi-  
liari.

is a step to it, seeing as St. ISAAC testifies, *b The more a man multiplies Prayer, the more his heart is humbled; for he that needs and begges cannot but be humbled.* Therefore God most communicates himselfe in Prayer, and therby measures his blessings to us, because that is the proper exercise of humility, wherein a Christian goes altogether out of himselfe, and relies on Gods succour in CHRIST.

2. There is no finer way to confound Pride then this, when any stirrings thereof arise, and violently transport us, to take confusion to our selves for our weaknesse, who with all our forces are not able to suppress the least proud thought. Sweetly St. BARNARD, *c being busfeted with a proud thought, if thou take from it matter and occasion of humility, to thinke thenceforward more basely and meanely of thy selfe, as of a proud man, thou hast slaine the great Goliath with his owne Sword.*

Who so would have a lively feeling of his owne poverty, let him contemplate Gods riches, for *d he knowes himselfe, that knowes the distance betweene God and man:* Muse in thy owne heart, *O my God and all things who art thou! and who am I?* and thou wilt be compelled to exclaime, *Vnde mihi hoc,* whence is this to me, that the Lord of Sabbath should vouchsafe to admit mee for his servant, friend, child, and judge himselfe honoured in my poore service, so remisse, scant, and unbeseeming his immense dignity and perfections!

Hence

c Dominica 4. post  
Pentecost. Elata co-  
gitatione pulsatus, &  
ex ipsa materiam &  
occasionem sumas hu-  
militatis, quo nimirum  
humilius, deinceps &  
obtectius de teipso tā-  
quam de superbo ho-  
mine sentias, Goliath  
utique Goliath gladio  
peremisti.

d ὁ θεὸς γινώσκων σε  
μὴ ἀγνοῦν σε καὶ  
ὁ ἄνθρωπος οἰδῶν σε  
S. Basil. πρὸς μα-  
κρολάον.

Deus meus & omnia,  
quis es tu! & quis  
sum ego?

## CHAP. 8.

Hence St. James would have us set our selves before God that wee may bee humble, *Iam. 4. 10.* *Iob* was full of arguments, and would faine have beene disputing with God upon even tearmes; but when God had lightly toucht his marvellous providence in the ordinary passages of nature, *Iob* confesseth himsele vile, and layes his hand upon his mouth, as having nothing else to say, *Iob 40. 4.* A glimpse of Christs Deity in a miraculous draught of fish, cast *Peter* downe at his feet in acknowledgement of sinne, and feare of his dreadfull presence, *Luk. 5. 8.* Which is also taught by Saint *Gregory* the great in these words, *e All the Saints how much the more they be- hold the secrets of the Divinitie, so much the more they know themselves nothing; for it is not read that Abraham profess himselfe dust and ashes, but when he had the dignity to have conference with God.* Is dust and ashes proud? not if it remind what it is, therefore by the speech the Patriarch takes humilitie on himselfe, and is a prooffe, that the neerer men stand, and the more they see into God, they humbler they shall be: men may deeme themselves and their righteousness something, all the while they referre to creatures; but when they enter into Gods sight, in comparison with whom the light and puritie of the Heavens and Angels, is darknesse and obscuritie, they discern themselves nothing as creatures, worse as sinners. Thus we cannot seriously thinke of Gods riches without poore thoughts of our selves.

4. But the surest course of all other to redresse

*e Gen. 18. 27 Sancti omnes quāto magis divinitatis arcana conspiciunt, tanto magis se nihil esse cognoscunt, nusquā quippe legitur, quod Abraham cinerem et pulverem se esse professus est, nisi cum habere Dei meruit colloquutionem, in Iob. 1. 18. c. 27.*

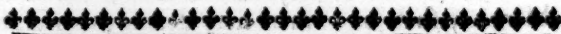
## CHAP. 7.

f. S. Greg. in psal. 50.  
alleging S. Hierom,  
to that eff. &c.

2 Tom. 3 p. 110. hee  
said not simply hum-  
ble, but contrite  
τὸ γὰρ συντεπεμμέ-  
νον καὶ διακεκασ-  
μένον, ὅδε ἡ εἰς βέ-  
λητε ἐπαρθῆναι δι-  
νεται. in 2. Cor. ser.  
4 in Eto τὸ ἡ δια-  
ρρηγὸς ἔφυζεν,  
καὶ ἡ π τὸ ἐπαρθῶν,  
ἢ δύνανται εὐχῇ τὸ  
φύσκημα τῷ διὰ ῥήχ-  
θαι.

dress swelling of the heart, is to prick it, *Ps. 41.*  
Contrite and humble be fully joyned : Contrite  
that is, broken for sinne past, humble & that lifts  
not up his heart to sinne againe, *Es. 66. 2.* but  
keepe it alwayes under by godly sorrow. We  
may credit *St. Chrysostome* & and our owne sen-  
ses : that which is contrite and broken cannot bee  
- puft up, though you would never so faine, rend thy  
- heart therefore, saith hee, suffer it not to bee puft  
- up nor sweld : for that which is rent, is not subject to  
windy swellings, and if there bee any thing that  
blowes it up, it cannot containe the inflammation, in that  
it is rent.

All the wind of vaine-glory and popular  
ayre flies out of a rent heart. O man looke with  
contrition upon thy feete, which have neede of  
washing, for the soile which they contract, even  
in the matter of which thou gloriest: and then  
downe Peacocks feathers, downe high thoughts,  
auant proud devill, get thee behind me, get thee  
to hell.



## СНАР. IX.

*Propounding some swafives to labour  
humiliation.*

**I**T much indeeres humilitie, that it is a vertue peculiar to Christianitie: learne of me to be humble, *Mat. 11.* that Doctrine is purely Christian, therefore *Christ is said by St. Augustine*

CHAP. 8.

<sup>a</sup> to have first taught humilitie, and to have in his proper stile Doctor humilitatis. Philosophers knew neither the name nor the thing. It is a vertue above their Ethicks: for though among them *moderation* to know and keepe our measures bee commended for vertue, yet that this should be done in humble dependance on God by grace derived from him, in our Redeemer was above their learning. *Clemens Alexandrinus* said right, that <sup>b</sup> men in nature may doe the same good that a good Christian, but not from the same cause, nor with the same intention; for they cannot make God in Christ, neither their beginning, nor their end. Therefore the acting vertus in supernaturall strength, and referring them primarily to God and his glory in Christ, which is the Essence of humilitie, is above the pitch of Philosophicall contemplation. As blessed *Macarius* determines, <sup>c</sup> This humilitie is the differencing note of Christianitie; when one is rich in grace, and yet sayes, another betrusted this treasure in me, for I my selfe am a poore man, to doe all in Gods power, and for Gods praise subje-cting our selves to him, and men as graced by him; confessing our povertie, and ascribing no good to our selves. This humilitie is <sup>d</sup> in *Meta.* <sup>d</sup> De s. Thoma c. 8. phrasus word, the cognizance of a Christian.

<sup>a</sup> De virginitate. c. 21. prima docuisse humilitatem.

μετρίότης.

<sup>b</sup> Strom. 7. p. 527. ἀλλὰ ἐπὶ αὐτῷ τὸ αὐτῆς αἵματι, ἐπὶ τὸ αὐτὸ ἀποδύναται.

καμῖνον τὸ χριστιανισμὸς αὐτῇ ἢ ταπεινότητι. ἀλλὰ μοι παρὲς διὰ τὸν θεοῦ χάριτος, ἵνα ὡς πτωχὸς εἴμι. hom. 26 p. 326.

<sup>d</sup> De s. Thoma c. 8.

<sup>e</sup> Supra Cant. ser. 52. habes hujus rei evidens documentum de Apostolo, &c.

would



## CHAP. 9.

e Laure S. sabe. ab-  
but serm. 44.

*Antidotū sberiacum  
de serpente. Remigi-  
us in 2. Cor.  
f In Scorpiaco contra  
Gnosicos. medicū mi-  
raberis cum quasi de  
perverso curat. per ea  
subveniens, per qua  
laboratur, nam et calo-  
res caloribus amplius  
onerando compefcit.  
De Kempis de imita-  
tione Christi. l. 1. 13.  
g De civitate Dei l.  
14. c. 13. Audeo dicere  
superbia utile esse, ca-  
dere in aliquod apertū  
manifestūq; peccatū  
unde sibi displiceant,  
qui jam sibi piacendo  
cecidissent.*

would be, if it were not substracted of which you have a manifest experiment in the Apostle, 2. Cor. 12. 7. so it is beneficiall to anticipate the blowes of a withdrawing hand, by studying humilitie, that wee may not bee trained thereto, by the harsh exercises of fire, temptations to blasphemy, Atheisme, and like abominable suggestions, as Saint Antiochus admonisheth, *e Give not thy soule to pride, and thou shalt not bee constrained to suffer horrible fantasies and injections.*

Sometimes when Christians will not other-wise humble themselves, God fearefully humbles them, by letting them runne into sinnes, which make them contemptible, and so cures sinne by sinne. As treacle to expell poyson is compounded of poyson: so of the Serpents poyson God gives a soveraigne Antidote against the Serpent, wherein God approoves the exquisited dexteritie of his healing hand. *Thou wilt, saith Tertullian, f admire the Physitian, when hee cures not by contraries, but a contrary way, easing by that which caused paine, asswaging beates, by overcharging with heats.* Thus God remedies pride, either gently, when his children are preserved from heavy falls, and overcome in light and familiar, that humbled they may not trust to themselves in great things, who are mastered in small, or if that suffice not, by the bitter and deadly operation of mortall sinne. *I dare bee bold to say with St. Augustine g that it is requisite for the proud to fall into some open & hainous sin, that so at least they may fall out of conceit with themselves, that fell by standing*

standing in their owne conceit : Howbeit, some by ill taking of this physick adde to their disease, while they regard not to amend their sundry falls, but rather wax the prouder, imagining it be with them, as it was with the Apostle, that as hee was buffeted, that he might not be exalted with abundance of revelations, so they, that they should not be puffed up with the plenty of their vertues. Thus in scandalous fals they suppose not themselves fallen from grace ; but onely checkt that they should not glory too much in their store.

But pittying them in their illusions, the temperate Christian may understand that nothing more forces God to withdraw his hand, then prying our selves in his liberalitie, and that as fire is best kept alive under ashes : so the fire of the spirit in an humble soule remembring our selves dust and ashes. Whence *humilitie* is called by St. Basil, *the storehouse for safe custody of vertues treasure.*

3. It is humilitie that keepes vertue in grace, without that God would not have respected the greatest rarities of his servants, not the virginitie of blessed Mary, <sup>k</sup> nay, *humilitie* in ill deedes is more pleasing to God then pride in good, as Saint Augustine collectts from the Pharisee and Publican, Luk. 18. 14. *Who therefore resolves, a humble sinner to be in better case then a righteous boaster.*

4. But there is no such attractive to humilitie as Christs humbling himselfe, all whose forme was a representation of humilitie, whose humility was the satisfaction for Adams pride, and counterpoison of ours.

CHAP. 9.

*h* Gerson de consol. Theol. l. 1. 700. f. 1. *sunt quos eo periculosius, quo subtilius decipit estimatio, uadum, &c.*

*i* Σπουροφυλακίον ἀρετῶν. vid. διατάξεις. 16.

*k* D. Bern. de laudib. virginis, serm 1. *Sine humilitate audeo dicere nec virginitas Mariae placuisse*  
*l* Videte fratres, magis placuit Deo humilitas in malis factis, quam superbia in bonis, in p. 93. *melior est peccator humilis quam iustus superbus.* tempore, serm. 49.

Well

CHAP. 9.

*m Deu homo magna  
medicina, hæc medi-  
cina ſuperbiam ſi non  
curet, quid eam curet  
ne/cio. de temp. ſermon.  
74.*

*n In vita ejus. c. 53.  
Maij 14.*

*o Iure inanis reputa-  
tur ſubſtantia noſtra.  
in cuius aſſumptione  
exinaniffe ſe dicitur  
illa plenitudo. ſup.  
Cant. ſermon. 8.*

*p In libro de anima,  
philosophus gloria  
animal.*

*q Hom. 26. ad ſer.  
ὁ θεός διὰ σε αὐτὸν  
ἐταπείνωσε, οὐδὲ διὰ  
σε αὐτὸν ἑταπείνωσας  
ἀλλὰ ἐταπείνωσας τι-  
μῶσιν.*

*ſer. Cypr. lep. 10.*

Well might Saint *Auſtine* ſay, *God man is a  
grand remedy; if this remedy cure not pride, I know  
not what ſhould cure it:* *m* if we cannot thinke of  
Gods riches, without being dejected in appre-  
henſion of our poverty, how ſhall wee thinke of  
his making himſelfe poore for our ſakes, and not  
goe wholly out of our ſelves, and bee leſſe then  
nothing in our owne eyes?

Bleſſed *Pachomius* juſtly cryes out, *n* O ſu-  
pendious miracle! *God who is high by nature,  
humbled himſelfe, becomming obedient unto death,  
and we who are by nature baſe, are puffed up!* As

our famous countrey-man *Gilbert* reaſons, *o* our  
ſubſtance is rightly eſteemed vacuities, & emptineſſe:  
in aſſuming whereof the fulneſſe of all things is ſaid  
to empty himſelfe, *Es. 40. 7. Phil. 2. 7.* But if Chriſt  
emptied himſelfe of Maieſtie, ſhall wee fill our  
ſelves with vanitie? if the King of all glory  
made himſelfe of no reputation for us men, and  
for our ſinnes, ſhall a Chriſtian be as *P Terintian*  
ſayes, *A Philoſopher was a creature of vain glory,  
what ſhall induce him to humilitie, that is not  
mooved with the humiliation of God?* as it is  
urged by holy *Macarius*, *q* haſt *God* humbled  
himſelfe for thee, and doeſt not thou humble  
thy ſelfe for thine owne ſoule? but art thou proud?  
art thou liſted up?

And then let all ſound Chriſtians as they  
grow to perfection, and to their end, imitate  
their Lord, who after his glorious actions, and  
upon his more glorious paſſion, was not the  
prouder but the more humble, for then to reach  
humilitie

humility, he wash his Disciples feet (*106. 13. 21*) And as St. *AUSTIN* presseth the example, *How much did hee commend humility, for commending whereof he chose that time, in which his Apostles beheld him with strong desire, as who was ready immediatly to dye; Therefore they would of all other things, chiefly retaine that in memory, which so imitable a Master made the last demonstration of his grace.* Wherefore let the astonishing humility of our Saviour abasing himselfe to wash the feet of his servants, yea the filthy feet of the cursed Traytor *Judas*, force us unto humbleness of minde, devoted to the ministry of our brethren, in all services for their good; well considering, that it is infinitely lesse for us, to stoope unto any offices, towards our fellow-servants, nay our profest enemies, then it was for the Lord *Iesus*, to lay aside his habit of glory, and descend so low, as the feet of his poore servants, I of his vile Traytor.

Deare Christian should the mysticall body, or any part thereof be proud under a most humble head: Pride and envie are the speciall finnes of Devils, other vices be attributed to them by figure, these properly inherent in them; and only the wicked Devils and their followers be proud. Gods people, on earth be poore and humble, the perfected Spirits humble, the holy Angels humble, the mother of God humble, God man most humble. After *Gersons* fine observation, *the humanitie of Christ as in the personall being, is so stayes on the personalitie of the Sonne of*

CHAP. 9.

*De Virginitate. c. 32*  
 & quantum commendavit humilitatem cui commendanda etiam in quo illum proxime moriturum, cum magno desiderio intuebatur, hoc utique, precipue memoria reverentur, quod magister imitandus ultimum demonstrasset.

*De consolatione Theol. l. 1. Prosa. 4.*  
 Christi humanitie, sicut in esse suppositali scinnitur personalitati filii Dei, quia propriam deserit, nec in se subsistit ita in esse gratia vel gloria, sic immititur Deo, quia nullatenus in se, & ita de sanctis, quanto perfectiores, tanto humilior & reverentius in adiutorium Dei resiliunt.

## CHAP. 9.

God, as to bee without its owne, and not ſubſiſt in it ſelfe, ſo in the beginning of grace and glory, it ſtayes on God, and not at all on it ſelfe, and likewise the Saints, how much more perfect they bee, ſo much more humbly and reverently doe they caſt themſelves on the ayde, and ſupport of God. Hee that gives grace to the humble, grant us grace to bee humble, and in all grace to give glory to God, &c.

F F N S.



BEATI LUGENTES.  
THE  
MOVNER.

A  
TREATISE OF  
MOVNING,  
that handles the second  
*Beatitude.*

---

By JAMES BUCKE, Bachelour of  
Divinitie, and Vicar of Stradbroke  
in SUFFOLKE.

---

*Beati Lugentes, imitami eum qui flevit super  
Ierusalem.*

B. Aug. de Sancta Virginitate, c: 8.

ABRAHAM coming into the Land of Promise, purchased  
himselfe a Monument, and took the Countrey for an Inhe-  
ritance by a Grave, which is a place of weeping and mourning.  
Pastor Abbas. in vit. patrum, part. 2. in libr. de compun-  
ctione, fol. 117.

NON SUM MELIOR PATRIBUS.

---

LONDON,  
Printed for IOHN CLARK, and WIL: COOKE, 1637.

BEAST DOCKY-LEW  
THE  
MOVIER  
A  
TREATISE OF  
MOVING  
that handles the ground

BY JAMES BUCKS, Nicholson of  
University and Vice of the  
a 21st

that lastest...  
a 21st

ANALYSIS...  
a 21st

LONDON  
a 21st



# BEATI LVGENTES.

MATTH. 4. 3.

Blessed are they that mourne,  
for they shall be comforted.

CHAP. I.

*Of blessed mourning, and the sub-  
ject thereof.*

**T**HIS mourning were an unpleasant  
and harsh subject, had it not blessed  
going before, and comforts follow-  
ing after; but now the very bitter-  
nesse of that mourning is sweet,  
which hath a blessing in it, which brings comfort  
with it: well then as Saint Paul writes to his

E 2

Corinthians

## CHAP. I.

*Corinthians* how hee rejoyced not they were made sorry, but that they sorrowed to repentance, so wee treat of mourning, not that wee would your sorrow, or that you should simply mourne, but that you may be blessed with such mourning as operates to saving and eternall consolation.

But are all that mourne blessed? If they mourne spiritually; for of such Christ must bee understood, as of spirituall povertie, hunger, our Lord appears to declare sufficiently who are the blessed mourners by placing them betweene the poore and the meeke, as if he should say, blessed is every one that being sensible of his spirituall indigence doth from a broken heart and humble spirit lament the ill estate of him selfe and others, yet so meekely to rest content with the pleasure of his God in suffering evill, and wanting good.

Particless import continued acts, therefore our Lord saying, blessed be they that are mourning, intends them that doe it constantly, which Saint *Chrysostome* hath observed for us, *Blessed are they that are mourning*, that is, *that doe it continually*, and our Master assuring consolation to them onely that be mourning, intimates that the sorrow which is efficacious to sound and permanent joy, must be constant and perpetuall, as Saint *Basil* declares, *b. the sorrow that is turned into joy, must be such as deplores sinne to purpose with strong cryes and continuall lamentations*. The dayes are evill, should we let them passe us without teares, should wee not weepe for the evill of every day,

it

a In Cor. ser. 4. in eth.  
κατὰ τὴν οἰκονομίαν  
τῆς τοῦ πνεύματος

*Particless import.*

b In ps. 29. ad fin.  
καὶ ὁ ὁδὸς μου ἐν  
ἐπαινοῖς διανεσθῇ.

it is the judgement of *Climacus*: a true penitent conceives himselfe to loose every day in which hee mournes not.

## CHAP. I.

<sup>c</sup> Gradu. 5. ad finem

This spirituall mourning is called sorrow according to God, 2. Cor. 7. 9. because as *Aben-Ezra* <sup>d</sup> teaches more like a Christian then a Jew: *A man is bound to remember God every moment, so that whatsoever he doth he may not doe it but for his honour, and that hee refrain himselfe from things prohibited onely for the glory of God alone.* After this rule sorrow according to God, as God would have it and mooves it, is devoted to him, and grieves more for the dishonour of God in a sinne, then for our owne pollution or punishment, which sorrow is said to worke repentance unto salvation, for that it causes daily usage of penitentiall practises by remembrance of sinnes past, and consideration of the present preserving the soule in horror of them, and holy confusion of heart, and face for them, and so preparing it to walke humbly with God, and inferring a resolution, to forbear whatsoever is offensive, and for to please God, that it may rejoyce in him and his salvation.

<sup>d</sup> In his Comment upon the Decalogue.

כבוד השם לבד  
רק כעבוד

Sorrow is the soules averting and withdrawing it selfe from that it apprehends evill, all evill is either of fault or paine, and both of them either our owne or others, therefore the holy grieves, mournes first, for his owne sinnes: secondly, for the sinnes of others: thirdly, for his owne afflictions: fourthly, for judgements upon others.



## CHAP. 2.

## CHAP. II.

## Of mourning for our owne finnes.

**T**HE godly sorrower is toucht with griefe, first and chiefly for his owne sinfulness, not sorrowing, but the cause makes the mourner; blessed are they that mourne not for their dead, nor their losse, but for their sinne, saith holy *Chrysostome*, to mourne for worldly things is a vexation annexed to them. to mourne for heavenly things in a worldly manner, is our vanitie about them: but to mourne for *Tammuz*, *Ezech.* 8. 14. or with the Merchants of the earth to weepe over the mother of harlots, *Revel.* 18. 11. that mourning is most fleshly and diabolicall, as theirs is worse then hellish: that mourne because they cannot sinne, in many particulars so much as they would, have not wherewithall to avenge themselves, have not meanes for their lusts in bravery, riot, and other excesses.

*Hom.* 22. ad pop.

*S. Anastas. serm.*  
in ps. 6. 9.

*a. ad pop. hom.*  
5. 7. 18.

We cannot complaine of the world for lack of mourning, there is lamentation enough in every corner; this is our complaint, that men mourne in vaine, when sorrow cannot further them. St. *Chrysostome* <sup>a</sup> in divers homilies witely notes, that sorrow remedies no evil but sinne, therefore God appointed it to bewaile sinne, and of a malady of sinne made a remedy. *Luke* 6. 21. Blessed

## CHAP. 2.

sed are they that weepe, exercise their sorrows about their sins, the onely object in which griefe avayles, I but some will say, wee are of such a constitution as is not capable of teares, if so Christ speaks againe to them, blessed are they that mourne, are you of such a temper as is not capable of mourning, neither it is not so much the trickling eye, as the bleeding heart that mournes before God, bemoaning and greatly condemning it selfe, 2. Sam. 24. 19. Jer. 8. 6. 31. 18. The heart of sorrow is in the sorrow of the heart: where there is most turning from, and flight of the heart, there is most of the definition of sorrow, as Rom. 9. 2 the Apostle defines his griefe by the great heavinesse, and continuall sorrow of his heart, Prov. 15. 13. *by the sorrow of the heart the spirit is broken.*

And herein there is no sorrow like the sorrow for sinne, Zachar. 12. 10. 11. it equals the greatest sorrow in a familie which is mourning for a first borne, for one onely sonne, 2. Chron. 35. 25. the greatest sorrow in a common wealth, which is the mourning for the untimely and unfortunate death of a pious and worthy Prince, as was *Iosiah*, for whom *Jeremy* made his lamentations, and in the name of the Church and state, aske if there were ever griefe like that griefe, Lam. 1. 12. The sorrow of grace may come short of that of nature extensively in teares & other expressions, because therein grace is left unto it selfe and hindered, rather then assisted from nature, but spiritual sorrow without comparison exceeds

## CHAP. 2.

the naturall (intensively) & in the essence of griefe that we most really sorry for, which in our judgments and affections we most avert and shrinke from. Intelligētially griefe is the principall, because of the highest faculty (and belonging to superiour reason) whereby the understanding conceives sinne the greatest evill, and the will abhorres it more then any other, and adjudges greater heavinesse to the soule for it. Whereas in ordinary griefes men would be without all sorrow, or sorrowlesse; holy griefe is voluntary, which the soule assumes on it selfe, and would encrease according to God and religion, in great desire of godlinesse embracing all griefes in order thereto. The godly heart prayes for the removall and keeping away of sinne, more then any damage or misfortune, and for that it more composeth it selfe to sorrow, and in dislike of it selfe is smitten with horror and shame, so as it is not in other griefes.

I shall enlarge my selfe a little in this matter, to provoke them that can, and quiet them that would abound in teares: a meane conceit may make a man laugh more then hearing of a rich fortune befallne him, in which he more rejoyces; likewise lesser griefes may wet the eye, when great sorrowes dry the heart. And although there may be much difference betwixt the teares shed for joy, which trickle warme downe, and the scalding sharpe and salt teares that issue from sorrow, when all that is within a man is affected with griefe, the teares that proceed

b Cassian, Col. 9. 29.  
s. Isaac de contemptu  
mundi, c. 29 p. 698.

ted with griefe, the teares that proceed

## CHAP. 2.

to felle, from a troubled gall bring bitterneſſe with them, and running from the eyes, evidence by prooffe of the taſte the nature of ſalt which they contracted in the <sup>c</sup> inwards. Yet griefe begins to breake away when it ſheds forth in d teares: indeed teares are the ſuſtenance of a d ſ. Baſil. *πενθω* ſorrowfull minde, therefore our Saviour juſtly calles them bleſſed that weepe, becauſe the grieved ſoule receives therein great content, many mourners would buy that repaſt at high rates.

<sup>c</sup> De mirabilib. ſ. ſcriptura.

<sup>d</sup> ſ. Baſil. *πενθω* *καρποα*.

But it is manifeſt from holy DAVID, that Religion extracts teares, and that in plentiful meaſure, from the moſt valiant and warlike, whenſoever it findes a conſtitution apt thereunto: they that can weepe upon any occaſion, if Religious, doe oft weepe for their finnes, one of the Ancients resolves, <sup>e</sup> *Hee may know himſelfe viſiouſly hard, that weepes for temporall loſſes, or the death of friends, and utters not his griefe for ſinne in teares.* It is reported of St. PETER, that he wept ſo often as he heard a Cocke crow, and that by continuall running of his teares, as it were Channels, came to bee made in his bleſſed face. And of St. ARSENIUS, <sup>f</sup> *That by perpetuall weeping, the haire fell from his eyes, and that all his life long, ſitting at worke he had a cloth in his boſome, becauſe of the teares that powred downe out of his eyes.*

<sup>e</sup> De vera & falſa penitentia, c. 9. ſciat ſe culpabiliter durum qui deſlet damna temporis, vel mortem amitti, & dolorem peccati lacrimis non oſtendit.

<sup>f</sup> In vit. Patrum. par. 2. ſect. 153. Pili oculorum ejus ex jugi ſtutiu ceciderunt.

(Lam 3. 48. 49. 51) The Prophets eyes affected his heart, tore-running in a manner the ſorrow thereof, and ſtreaming teares, till the heart melted in griefe, ſuch tenderneſſe may wee ſooner obtaine by Prayers, then get by any <sup>g</sup> & preſcripts: after

<sup>g</sup> Rathert, *ibid.* -

windes

## CHAP. 2.

Cassian, collat 9, cap.  
29. 30.

i De modo bene vi-  
vendi, c 10. Omnis  
peccator tunc se cog-  
noscit visitari a domi-  
no, quando compungi-  
tur in lachrymas, nam  
et Petrus tunc se vit-  
quando in eum Chri-  
stus respexit  
k So S. Gregor. A-  
moris flamma succen-  
sibilem in lachry-  
mis cum odore virtu-  
tum, in Ezech. hom.  
22. p. 1222.

l Qui procelli sunt  
in arcem contempla-  
tionis, sicutum habent  
in virtute potestatis,  
S. Gregor. in 1. Reg.  
14. c. 5. p. 339.  
in Sinaita serm. de  
sacra synaxi, p. 108.

windes comes raine, invoke ye then the South  
winde to blow upon us, the spirit to descend into  
our harts, as a mighty wind, to raise showers and  
floods of teares: no violence is to be used here, but  
God to be wayted on, that with the influence  
of his gracious looke he would thaw our frozen  
hearts. All consciences witnesse with St. BERN-  
NARD, *Every sinner knowes himselfe to bee then  
visited of God, when he is stricke with compunction,  
that teares follow.*

And though Thunder inferre Raine, the threats  
of judgments wring teares from beleivers eyes,  
yet the soule is more easily melted into such ex-  
pressions, by consideration of Gods innumerable  
mercies, then by any representation of torments,  
and the sweetest way of distilling teares, is by  
vehement and burning love, which is full of soft  
and tender affects. Which to have at command,  
and be baptized and will (as the Fathers speake)  
with holy teares, is an advantage of a contempla-  
tive person, that oft retyres himselfe from the  
world, and warms his heart in meditation, in  
resemblance whereof wee see MARY the devo-  
tional sister that sat alone she was the weeper.

But to them that would weepe because they  
cannot weepe, I say with St. ANASTASIUS, *if  
thou canst not weepe, at least sigh and bee sad.* And  
truly if there be a good man, which cannot possi-  
bly weepe, how can hee possibly but mourne,  
when he takes to heart, how his finnes are increa-  
sed over his head, more in number then the haire  
thereof, yea passing all Arithmeticks, and is  
neare



## CHAP. 2.

neare to infinity as number can make them.

Now God be mercifull to us, and soften our obdurate hearts, if there be no blisse for any that mourn not for sin: *Where shal they appeare, who (Pro. 2. 14) rejoyce to do evil, and delight in the frowardnes of the wicked:* Are so hungry that they cannot be satisfied with their owne finnes, but they must be glutting themselves also with the Reprobate acts of others, applauding and taking pleasure in them (*Rom. 1. 32*) *You may conceive how few are blessed, so few mourne;* now a dayes it is as it was to DAVID, a reproch to weepe (*Psalm. 69. 10*) *Men can mention their finnes with dry eyes and light hearts, yea make themselves and others merry with them, I glory in them, and all causes of teares with triumph, and dispatch the businesse of their death laughing. Fooles make a pastime of sinne,* (*Pro. 14. 9*) *As if it were but a laughing matter,* which the blessed Apostle could not tell men of without weeping (*Phil. 3. 18. 19.*)

*Hinc est quod lachrymarum causas tripudiantes peragunt, hinc est quod mortis sue negotium ridentes exequuntur, B. Gregor in Job. l. 10. c. 15.*

What that the world hath brought us forth Roarers instead of Weepers, a generation of men so abandoning all sorrow for sinne, that they often bely themselves, and faine to have committed the finnes they never did, to advance their credit as they take it with evill companiōs, as St. AUG. confesses of himselfe before his conversion, *Many make no burthen of grievous and mortall finnes, but goe light away, crying is this such a matter? Which matter neverthelesse, cost the LORD CHRIST his dearest blood, and would appeare to them, were they awakened*

*n Confess. l. 2. c. 3. Ubi non suberat quo admissio equarer perditis, fingebam me fecisse que non feceram, ne viderer abjectior, quo eram innocentior.*

out



## CHAP. 3.

their owne houses, nothing in their owne hearts that ascribe all evill to the faults of others, that turne their mourning for sinne into censuring.

Hypocrite, first cast out the beame out of thy owne eye, that thou mayest see the sinne that is in thy right hand: leave thy usury, thy sacriledge, thy hard & fraudulent dealing, and then we will be patient to hear thee charitably lamēting some scādals (it may be) in the Church, & abuses in the State. Of a truth, if these people could be perswaded to keep within and note their owne deficiency, they would not have the tythe of the leasure, & forwardnesse that now they have, to usurpe *judicature* over whole Churches and kingdomes; nay the strictest of them might espie in his owne soule such haughtinesse, such insensiblenesse of sin, such impatience, such indevotion, see himselfe so impure, so unmercifull, so implacable, so unable to suffer one ill word for righteousnesse, for Christs sake: that his conscience would compell him to cry out, *Va mihi quia tacui*, Woe is me for my owne sinnumerable ommissions, *Ecce ego peccavi*, I am the man whose finnes pull downe judgments on the world, (as *Bradford*s frequent confession is) *It's* my hypocrisie, vanitie, inconstancy: It is my pride, my ingratitude, my unproficiency that deserve unseasonable weather, and contagious diseases, that urge G o d to let the common-weale bee troubled with malecontents, the Church with non-conformitants: and it is ill with the best of us, if wee be found more in publike speech and complaint then in private mourning, sighes and deprecation, for the spreading

## CHAP. 3.

ing vices of our time and nation.

*s. Basil. Aſcet. defin.  
contract. qu. 296.*

But (care ever had that wee begin with our owne) wee ſtand obliged to goe on in mourning alſo for the finnes of other men : which is a demonſtration that a man hates & ſorrows for ſinne as ſinne, when hee grieues not onely for his owne (which is his owne plague) but for others alſo, whoſe puniſhment ſhould not touch him.

A prooſe of godly ſorrow, when one mourneth for that God is diſhonoured and diſobeyed by whomſoever. An argument of brotherly love, when a Chriſtian is grieved for anothers evil as his owne. An evidence that wee hate not the perſon, but the ſinne, when wee are ſorry for the party ſinning. The Philoſopher is right,

*b In his Rhetoriques,  
ὁ μισῶν ἑαυτοῦ ἵσται.*

*b Hee that hates is not grieved,* Chriſts anger is implied to iſſue from charitie, becauſe *Marc.*

*3.5. he was grieved for the hardneſſe of their hearts,*

*Redivivam in illis  
partibus infidelium  
perverſitatem ſuſpi-  
ras, digniſſimum dolor  
qui dedita deo corda  
contriſtet, nec eſt a-  
pud eos lapſus illa-  
mentabilis, apud quos  
eſt igniculus charita-  
tis. Quia unum ſpi-  
ritualium votum eſt,  
ſalus inconcuſſa cun-  
ctorum. Hornſted, in  
Epiſtola ad Poſſeſſo-  
res.*

*c De bene viven-  
do. c. 13. Tam dia  
dolet membrum, qua-  
diu in corpore contin-  
etur, talis eſt omnis.*

with whom hee was angry for the obſtinacy of their ſpirits. So the Plalmiſt proteſts his hating the haters of God, with a perfect, not a malicious hate, for that it was accompanied with grieve, *Pſal. 139. 21. 22.* The ſoule that is inſiſmed with charitie, longing for the ſalvation of all, cannot without grieve take knowledge of any mans perdition : the ſame grieve is a teſtimony of a living member in Chriſts myſticall body, nor to bee without feeling in the malidies of thoſe to whom God hath joynd us by love, *1. Cor. 12. 26.*

which made devout Saint Bernard *c ſay, A member is ſenſible of paine as long as it holds in the body,* ſo is it with every holy man, *Hee that is*

*not*

## CHAP. 3.

not grieved and mournes not for the finnes and infirmities of his fellow members, he hath no lively inherence in the body of the Church ( *alienus a corpore ecclesia* ) And truly considering the worth of a soule, how can a true Christian but grieve, seeing so fine and noble creatures perish as are mens soules, each whereof is more excellent, then the whole aspectible world. <sup>d</sup> The soule as created by God is more precious then all the rarities, ornaments, and wonders of the universe. All the brave Forts, famous Towers, impregnable Castles and goodly Cities of the whole earth. And yet if a man could stand in a corner of the world, and see them all at once perishing, his heart were harder then an Adamant, if he could restraîne sorrow. How then should a Christian forbear grieving for the perdition of soules ! Especially when he contemplates, that their value is more then doubled in the price which CHRIST hath layd downe for them, wherein they are dignified above Angels. And can a Christian doe lesse then mourne, that they should perish for whom CHRIST dyed ?

<sup>d</sup> Ludor Blof. Inſtit. spirit. c. 6.

There are very many wayes whereby one may be guilty of anothers sinne. One of the principall is by not grieving for it. Thou makest all the sinne thine owne which thou knowest of without sorrow. Wherefore it is duty incumbent upon all, to mourne for the finnes of every one, *to mourne with them that mourne* ( *Rom. 12. 15* ) And powre forth penitentiall teares, *And still more to mourne*, for those that are touched with no griefe



## CHAP. 3.

- griefe, for that they are insensible of their euill, and understand not how, and how miserably they goe to ruine: c Perhaps while we weepe, they will laugh, and euen that invites our lamentation: for if by our mourning they assumed any sense of griefe, wee might cease mourning because they would amend: but by reason that no sense of griefe affects them, let*
- c S. Basil. de morte.*
- f S. Basil. sel. ser. 42. us continue & weeping.*

In this our godly mourning we must adde griefe to our sorrow for them, to whom we are obliged in severall interests. And forasmuch as spirituall bands tye closer then the naturall, wee ought in peculiar manner to deplore the faylings of them that are truly Catholicke and Orthodoxe in Religion, and have a name for right Christian profession, for that they more nearly concerne our LORD CHRIST, and scandalize his Faith and worship.

Sweet IESU how accursed is their jollitie, that make themselves mirth with the sinnes of others, and especially with the diversions of thy best servants, taking thence their occasions to declame against all forwardnesse in Christian service, and conversation; when if they had the least drop of holy sorrow, it would expresse it selfe in such an opportunity (*Psal. 69. 6*) *Let none of those that feare thee be ashamed because of me, O Lord God of Hosts.* All they that waite on God, and aright attend his honour and worship, are ashamed when any that have reference to him in a pious way doe openly transgresse: St. CYPRIAN *g is a witnesse that they might see then, when*

*g De dupl. Martyrio.  
Totum ecclesia corū  
demitte vultu atq;  
erubescere.*

when a sacred Virgin lapsed, that shame filled the face of the whole Congregation, and cast downe their countenance. And all they that with good minds set themselves to serve God, most ardently crave his continuall helpe, that the Church and holy courses, may not suffer for their defaults.

Here I must advise them that mourne for the sinnes of others, to be cautious that they abuse not a good affection for lack of judgment, grieving at the liberty of others, who are of greater knowledge and experience then themselves.

That they use it not in hypocrisie or colour, for disgracing others under shew of sorrow, and praying God to forgive them, and turne their hearts. Dissemble not with God and the world. If thou greevest for thy neighbours sinne, thou wilt beseech God to pardon and amend him, in secret and not in the hearing of others.

Goe not about to hide thine owne uncharitablenesse, and set out thy brothers weaknesse with the figures of Divine and Heavenly griefe. God markes for his, them that sigh and mourne in secret for the abominations of others; not those that make themselves ridiculous by forced loud sighing and groaning in Churches, and crying out in streets and Markets, of the times and manners of men. Let the Christian mourne instead of judging others, and thereby more comfort will redound to himselfe, and more profit to them.

This same throwding detraction under dissimulation of sorrow, is lively painted by the

## CHAP. 3.

h Super. Cant. ser. 24

Religious Father <sup>b</sup> St. BERNARD, There be that endeavour to shadow the malice they have conceived and cannot containe, with the false colour of counterfeit demureness; you may see deepe sighes premised, and so with a sad countenance, dejected looke, and dolefull voice, slander comes gravely and slowly forth; And truly so much the more persuasive, by how much it is beleev'd of those that heare it, to be uttered with an unwilling minde, and rather with the affection of a Condoler, then any fetch of malice: I am grievously sorry saith hee, for that I love him very well, and never could reforme him in this thing. Another tells you, I knew so much of him before, but it should never have gone further for me, but seeing the matter is come out by another, I cannot deny it, I speake it with griefe, indeed it is even so, and then addes (grande damnum) it is great pitie, for truly otherwayes hee excels in many things, but in this particular, to confesse the very truth, he can no way be excused.

These mores removed out of the Mourners eye, it is the mirrour of a Christian heart; therefore I may not in conscience omit to reprove those that traduce the spirits mourning, and impute it to melancholy and distemper. Whereas it cannot consist with charity and true Religion, to bide in sorrow, when God is openly disworshipt. The sonnes of men deale perversely with the children of God, first by their sins to wring teares from their eyes, then to upbraid them with their sorrowes; who can forbear teares, who can looke cheerfully, when as in too many places

## CHAP. 3.

places and companies, there is much blaspheming of holy truths and orders, much patronizing of irreverence and singularity, much arguing for sacrilege and usury, much swearing, cursing, drunkenness and other excesses. Let the followers of mirth desist from these and the like enormities that extort griefe, and if the righteous testifie not joy in their countenances, we will joyne with their reprehenders. In the meane while it is good to be perswaded by Sr. CHRYSOSTOME, <sup>i</sup> And what others doe for the bodies; <sup>i</sup> ser. x. de compuncti-  
of men, to doe for our and their soules; weepe over one,  
them dead in sinne.

Shall an Oxe lowe and moane over a dead Oxe, and not a man have rationall griefe, a Christian spirituall, for a dead soule? Wherefore as JOHN the Easter <sup>k</sup> exhorts, *If thou be free* <sup>k</sup> δ Νῦν εἰ μὴς.  
thy selfe, lend thy neighbour a teare, weepe for thy <sup>κα μὴ δὲ δέχομαι δα-</sup>  
brother that is fallen. But would to God wee did <sup>χρυσὸν μίτρος. S. Chrys.</sup>  
so much as weepe for our owne <sup>1</sup> sinnes: And if he <sup>tom. 6. ser. 84. in fin.</sup>  
bee culpable, that mournes not for other mens sins, <sup>1</sup> S. Chrys. in Heb.,  
how shall he be excused that is without griefe, that <sup>hom. 15.</sup>  
laughs in his owne?

## CHAP. 4.

## CHAP. IV.

*How many Saints being very transcendent in their grieve for other mens finnes, leave them without excuse that have no common measure of godly sorrow.*

2 S. Aug. de Trin. l.  
8. c. 9.

**D**IVINES, and of DIVINES the most learned and glorious St. AUGUSTINE writes agreeable to all Christian sense, <sup>2</sup> I know not how, we are more quickened to love of the rule through Faith, whereby we believe that some have so lived, and hope whereby we no whit despaire, that we also who are men may so live, in that some men did so live, and thereupon both desire more ardently, and crave more confidently: wherefore it shall not be unusefull for us to weigh how some have exceeded the measure of injoynd grieve, that wee may not defect in this sorrow commanded. How large was IEREMIES heart, cap. 9. 1. who lamenting the Iewes for their finnes and judgements cryed out, *O that my head were waters, and mine eyes a fountaine of teares!* The good Prophet affected to bee metamorphosed into a fountaine (as the Poets faine *Byblis*) that with weeping continuall Rivers of teares, hee might overflow and wash away the iniquity of the times, which the Kingly Prophet performed in some



some degree (Psal. 119. 136) Rivers of teares runne  
downe mine eyes, because men keepe not thy Law:  
as if it were said, I oppose floods of teares to the  
deluge of other mens finnes.

O the almost altogether inimitable transcen-  
dency of MOSES and ST. PAUL in this kinde  
of sorrowing, of whom excellently St. CHRYSOSTOME; <sup>b</sup> MOSES indeed chose to have peri-  
shed with others; but St. PAUL chose, not to perish  
with others, but others being saved himselfe to fall  
from endlesse glory. (Rom. 9. 1, 2, 3) In a rapture and  
holy trance of superabundant charity, his affec-  
tion got as high as any speculation. St. BERNARD <sup>c</sup> asks, Doth it not seeme in a well affected  
minde a certaine sober being besides it selfe, to have  
that fixt in the affect, which is impossible to be in ef-  
fect, to be willing for CHRIST, to be anathema from  
CHRIST?

The blessed Apostle bore such love to soules,  
and good will to his nation, that he would glad-  
ly have suffered such paines, as a separate from  
Christ induces, to have bought off their unbelieve,  
that they might have enjoyed Christ and his be-  
nefits. As in like charity St. CATHARINE of  
Senes, is reported to have kissed the ground which  
Preachers tread on, for that they did co-operate with  
God in the salvation of soules: and she <sup>d</sup> besought  
God that with her soule and body shee might stop up  
the passage into Hell, that none might have entrance.  
St. Chrys. is frequent in the admiration of the A-  
postles charity, saying PAUL <sup>e</sup> rather wished to  
be for and with the love of Christ among the num-

CHAP. 4.

b ser. 1. in 8. d.  
pos. Paulum.  
ut & idē συναπολή-  
σθαι ἑτέροις ἡρώ-  
δου παύλου δ' ου-  
ραπολήσθαι, ἀλλ'  
ἑτέρον σωζούσαν  
αὐτὸς ἐκτετεῖν τὸ δ.  
ἐν τῷ ἀπαράντῳ.  
s. Basil. de fin. lat. q. 3.  
Origen in Rom. 9.  
B. Naz. apol. p. 23.  
s. Eulogius in Bibli-  
otheca Photij cod. ult.  
p. 1604.  
s. Isidor. Pelus. l. 2.  
Ep. 58.  
c Nonne mentis bene  
affecte sana quadam  
videtur esse insania  
cum impossibile sit ef-  
fectu, habere fixum in  
affectu, pro Christo a-  
nathema velle esse a  
Christo. De natura  
& dignitate amoris  
Div. c 3.  
Op. it anathema ef-  
fe a Christo id est so-  
lus perire ne omne Is-  
raelitarum genus pe-  
reat, s. Hieron. ad He-  
dibiam quest. 10.  
ad Aglaſiam qu. 9.  
d Græcæ in intro-  
ductionis  
ad symbolum fidei, l.  
3. cap. 7.  
e De laudibus Pauli,  
Hom. 2.

## CHAP. 4.

ber of the punished, then without it in the highest of honour. And againe, PAUL loved his enemies, so as no man loves his friends, for who would indure to goe to Hell for his friends, when he might goe to Heaven? Likewise blessed MOSES before him, would have beene blasted out of the Booke of God for his enemies that (would have) stoned him.

In Hebr. hom. 19.

To understand that they were not exorbitant in their profound griefe, but ferche an high compasse of devotion, let us informe our selves that there is in hell and damnation, a plenitude of sin and paine; in Heaven and salvation, fulnesse of grace and glory: Now a gracious soule may bee affected with such griefe for sinne, and Gods dishonour, and the losse of other mens soules as to be willing to divert them, if it might bee, with suffering the utmost paines that condemned creatures doe or can endure. And happy is hee that hath so farre denyed and mortified himselfe, as to bee ready to undergoe even all the paines of hell for Gods love, so hee may continue in his grace. For no good heart can indure the thought of being separate from Christ, as freeing us from sinne, and as being the fountaine of grace and acceptance with God, in well doing and holy suffering. Malmesb. writes, <sup>h</sup> that B. Anselme so abhorred sin, That he said he had rather bee in Hell without sinne, then in Heaven with sinne (if a sinner might be there admitted.) By like Christian inclination a devotional man may bee so enamoured with grace and divine service, as that hee would with content be in hell with more fruit and honour to God, then in heaven with lesse. And

g Didacus Stella de contemptu mundi l. 3. c. 11. Adrian fol. 112. Iob. Avila apud Rosignol. de Christiana perfectio. ne, l. 5. 26.

h De gestis Pontificum. l. Ut diceret, male se esse sine peccato in inferno quam cum peccato in celo.

And that there is possibility for the most dreadfull torments, griefes and dolors to bee suffered, without being divided from God, as the wellspring of grace in suffering them, is evident from our LORD CHRIST, to whom God was then nearest by grace, when hee complained as forsaken of him. Put the case here, the Saints fore-mentioned had enjoyed their wish, they should have beene infinitely happy in not being happy, for the most glorifying of the Creator, is the greatest glory of the creature.

This is alway to be remembred, that such degree of love and griefe in them, was heroicall and befell them as cast into an extasie of love, and wrapt therein somewhat beyond the pitch of a traveller; to love God, not for themselves and their owne good, but themselves onely in God and for his service and i glory.

*i. S. Bern<sup>o</sup>, de diligendo Deo.*

This flower growes not in every good mans Garden: many ignorant of what spirit they are become vaine in their protestations, and have oft in their mouthes, how they could wish to be accursed for the conversion of their Countymen, for the reformation of their Parishes, but they that know themselves will not be so presumptuous, as to talke of doing that which very few worthies by rare measures of the spirit attained; Let Proficients gathering by them what is possible, and what they should drive at, strive to bee like minded in their griefe, so in issue; though they rise not to their perfection, yet they shall advance above the common pitch: as he that shoots

## CHAP. 4.

at the Sunne, though hee come farre short, will shoot higher then if he ayimed but at a shrubbe.

And truly, to consider their Cup over running with teares, it will at least moisten our eyes. L o r was a rare man, that wrought such sorrow upon his Soule, that continuing in *Sodom*, the flaming Fornace thereof could not dry up the Fountaine of his teares and mourning from day to day (2. Pet. 2. 8) He is an instance that a Christian sojourning where Hell is broke loose, and overspreads the face of the earth, may by much exercise, neverthelesse maintain continuall mourning, and nourish godly sorrow, even with the impiety that besets him.

Our holy Saviour in the midst of the chiefe honours afforded him in the world weeps amaine, (Luke 19. 36. 41) considering the unrepentance of the Iewes, and the miseries which after many yeares should come upon them for it, that we might learne to shake off all security, and use meanes, that our hearts be not at any time so tooke with the contents of the earth, but that we may be ever ready to mourne, as just occasion shall invite. As then our Master, when he admonished *Ierusalem*, and she profited not, wept over her, so if thou livest in a perverse quarter, that benefits not by thy example and monitions, mourne and weepe for them. And if obstinacies will die, helpe to bury them with teares. This shall demonstrate in thee a good and gracious disposition, after the saying of St. CHRYS. *If the body be dead, thou reputeest them without compassion that*

Ier. 32. 15, 17.

k Hom. 23. in Hebr.  
 ὁ Νικηταὶ τὰς εἰρας  
 μὴ δακρύων.

that mourne not, a soule perisbeth, and dost thou say,  
mourne not, but I cannot be a father and not weepe:  
Nor canst thou be a brother and not weepe, and  
not mourne for men and brethren wilfully living  
and dying in trespasses and finnes.

CHAP. IV.



## CHAP. V.

Of mourning for our owne miseries, and the  
calamities of others.

**I** Am something afraid, lest I have beene lon-  
ger handling, then many will bee in practise-  
ing godly sorrow for the finnes of others.  
Therefore, and that I weary not the Reader, I  
will but briefly touch the third and fourth exer-  
cises of mourning for corrections and punish-  
ments upon our selves and others, Jo. 12. 27. Our  
Lord Iesus himselſe was in much perplexitie a-  
bout his passion, for this among other reasons,  
which Saint Bernard well prosecutes, <sup>a</sup> to pre-  
scribe his followers (doctrina & exempli for-  
mam) a rule for doctrine and practice, that dangers  
hanging over our heads: yea, when they tend to our  
profit, the Lord may and must bee often entreated  
of us, that he would vouchsafe to divert the scour-  
ges of his anger. And yet nevertheless, if they bee  
not remooved, by example of his sufferings, to beare  
them thankfully, patiently, manfully. We must not  
bee insensible under our heavenly fathers cor-  
rections, but oft and earnestly cry him mercy  
and

<sup>a</sup> De pass. Dom. c.  
13.



## CHAP. 5.

Iam 3. 33.

and beg forgiveness and favour upon our knees, 2. Cor. 12. 8. What? a child, and not in all humbleness to crave pardon under the fathers rod! Deare Christians, should not wee grieve that wee constrain God to take hard and harsh courses with us, against the earning of his fatherly bowels? Compare, *Es. 52. 5* *Ezek. 26. 20.* *Rom. 2. 24.* and it will bee manifest, that as God is glorified in great deliverances, so hee is blasphemed in grievous distresses of his people; many feet slip thereat, and many mouthes are opened to say (however most profanely) if they were good God would use them better: if their faith were right, God would rebuke their enemies. Is not true Religion reproached, when the adversaries thereof prevaile by force of our sinnes? should it seeme a light thing in our eyes, wee occasion such blasphemies against God and his truth, and the generation of his children, by provoking him to bring us under the flaile!

Read *ps. 79. 80. Esai.*  
22. 4. *Ier. 4. 19.*

That of griefe in our owne miseries. Now as briefly to speake of commiseration in other mens calamities exercising as men, humanitie and compassion to them, as Christians pitie and fellow-feeling: read *Psal. 90.* how *Moses* the man of God was affected, beholding in the wilderness the death of 600000 men, and remember how our sweet Lord in his last visit of *Jerusalem*, wept when hee came within sight thereof, *Luk. 19. 41.* considering the amplitude of the citie and the multitude of soules therein, it mooved his bowels that 1100000 persons should miserably be

be destroyed, the glory of all *Asia*, the beauty of the whole earth rased to the ground.

## CHAP. V.

Verely if we cast our eyes over the world we shall see, that if ever, now is time to weepe: to passe by the holy land, which yet who hath under dominion, we cannot thinke of without sighing; who can but lament the fortunes of *Greece*, whose children are pitifully oppressed by the Turke, and tyrannically kept from meanes of learning, which if they had, so as to peruse their ancient fathers, and accordingly to reforme themselves, in *divers particulars*, possibly they might be as flourishing a Church as ever. Is there any Christian heart that can without sorrow meditate the desolation of the easterne Churches, and the poore termes of Christendome there, to those of former ages, that three Patriarches, and the reliques of famous Churches under them should bee enslaved to Pagans, that from *Ierusalem* to *Illyricum* in the most goodly countreys of the earth, in the prime of Saint Pauls travailes and plantations, *Turcisme* should overflow, and *Mahomet* bee honoured, where CHRIST was worshipped. And to come nearer home, what sorrow sufficeth in behalfe of many neighbouring nations, the heart of whose religion is sick of dangerous superstition, and perillous novelty. Oh Christianitie, that in this little of Christendome Religion should be pretended to the ruine of so many brave regions and free townes in the fury of warres. Griefe is enforced upon us, that noble and worthy Princes of the royall race are held

b Read *Idiot. de mort. c. 7.*

## CHAP. 3.

held out of their dominions. That our land is afflicted with unkindly seasons, letting in evill diseases and inconveniences upon us; that the plague, the perpetuall fore-runner of an angry God, the Lords harbinger (*before him goeth the pestilence, Hab. 3. 5*) hath set an heavy foot in severall places. And who is ignorant of other numberlesse causes for our greatest griefe.

But alas for griefe, These times in our exgents and the excision of other Churches and States, in stead of mourners, produce us wantons that make much of themselves, *Amos 6. with Wine and Oyle*. Wine within to make the heart glad, and oyle without to make the face shine, but they are not grieved for the affliction of *Ioseph*, the troubles of the Catholique Church, which argues their mirth unordinate and unchristian. *Es. 22. 11. 13. 14*

e In lib. de spectaculis.  
bonum est cum puni-  
untur nocentes.

d Tom. 4. Hom. 18.

Now lest any man should slack his griefe with conceit, that it is good for men to be afflicted, good for the Church to be tryed in Gods furnace, good that offenders should be punished by God and men; Let him heare *Tertullian*, Who but onely offenders will deny this, and yet innocent persons ought not to rejoyce in the punishment of others, when it rather suits with the innocent to grieve; that a man like himselfe should become such an offender, and reverence the grave sentence of *St. Chrysostome*. If God punishing saith, as I live I delight not in the death of him that dies, wee should imitate the Lord, and mourne because a sinner hath given occasion to be justly punished.

CHAP. VI.

## C H A P. VI.

*Of the consolation that attends mourners, and the speciall comforts of the former kinds of mourning.*

**B**lessed are they that mourne, why? because holy sorrow is of it selfe a blessed affection, and the rectifying of our griefe is a part of our happinesse, and makes our mourning beatificall, They shall bee comforted, *Es. 61.1. 2.3.* Christ was therefore Christ anointed with the oyle of gladnesse to comfort all that mourne, and give them the oyle of joy; wee cannot but blesse the sorrow that renders men the subjects of his comforting. They shall bee comforted, both here and hereafter; and the lesse here, the more hereafter, *Luk. 16.25.* And for that no content of this life is comparable to the least degree of joy in the other, they are happiest that receive least of their consolation in this world. \* It is a most pleasing consequent of godly sorrow, that wee shall never repent it, *2. Cor. 7.10.* which is a sufficient inducement among men to any action of difficulty.

<sup>a</sup> *S. Hieron in  
ps. 89.*

For the interim, it is enough that the Christians very mourning is solatious, as an act of grace, so that his continuall mourning hinders not him to rejoyce evermore, because hee mournes a contentfull mourning. That of Saint

*Bernard.*

## CHAP. 6.

*b* De conversione ad clericos c. 19. boni qui lugent, lugeat abundanter; lugeat, sed non sine pietatis affectu, et obtentu consolationis.

*c* S. Chrys. in Phil. 4. 4. & in Col. ser. ult. in Eth.

*d* Cassian de Cenob. institutis, l. 5. c. 11.

Bernard fits our purpose, *b* Blessed are they that mourne, let men mourne abundantly, and as much as they can, let them mourne, but not without godly affection and taking of consolation, such as the Gospel affords the faithfull in their mourning. A heart most rejoycing in God is aptest to sorrow for that which might interrupt communion in God; and mourning then proceeds most kindly, when the soule most delights it selfe in God, and in his love acts sorrow.

*c* If you marke it, the greatest mourner in Israel was the sweet singer of Israel. A Christian is never more assuredly joyfull, then after, yea in religious sorrow, *Psal. 94. 19.* Much the fitter for any holy performance, *worldly sorrow workes death*, eating the heart and marrow, and drinking up the vitall spirits. *Sorrow according to God worketh repentance and life*, cheareth and quickneth the Spirit, to worke out the full worke of repentance and salvation. Sorrow at things for which wee ought to bee sad, is worldly and of the flesh, so farre as it vexeth, distempers and indisposeth to any good action, not raising the heart to Godward, but making it averse and unready to services of Religion.

*d* One spirituall affection excludes not another, one scripture exhortation crosseth not another; *Blessed are they that mourne, mourne with them that mourne, rejoyce alway, rejoyce with them that rejoyce.* Have your affections at Gods command, prepared for all occasions and workes of the spirit; the sorrow of God is not as that of the world, invo.



involuntary and tormenting, but spontaneous, gratefull and quieting the heart, this mourning is not by necessity of nature, but liberty of free grace (*Zach. 12. 10*) The spirit of grace is powred upon converts and so they mourne, whence their errour is discovered that thinke amisse of Religion, as if it killed the spirits of men with sorrow and mortification, who doe not minde that it is the Comforter which convinceth the world of sinne and causeth this sorrow (*1oh. 16. 8*) who should forget his name if he caused disconsolate griefe and mourning, without comfort. There never was spirituall man, who in his sharpest conviction and contrition, thought not himselfe happier then ever before, who blest not God that he was sensible of his sinne, that he could greeve; who would exchange the sorrowes of grace for sinnefull, yea or any worldly pleasures. This was proved by St BERNARD, e saying, *I have often had experience that a contrite minde preferres the griefe which proceeds from chaste feare before all the delights of the world.*

(*Psal. 43. 3*) *Fuerunt mihi lachryma mea panis, My teares were my meate:* That is a repast proper to Saints, the contentment whereof no feast equals. Christians (saith blessed *Macarius*) *Have the consolation of the Spirit, teares, moanes and sighes, and their very teares are dainty fare to them.* They who have not tasted cannot beleve what meate teares are, while the godly goe mourning all the day long, and being satisfied with greeving their fill, forget to eat their bread, and neglect all

earthly

e Hom. infra octavas  
Epiphan. Expertus sum  
sepins quod dolorem  
illum. qui de casto ti.  
more procedit, omni-  
bus huius mundi deli-  
tiis mens compuncta  
præponit.

f Bona lachryma ia  
quibus non solum re-  
demptio est peccato-  
rum, sed etiam refectio  
iustorum, iusti enim  
vox est, fuerunt mihi  
lachryma mea panis.  
S. Ambr. ibid.

f Hom. 15. pag. 201.  
Αὐτὰ τὰ δάκρυα  
ἡγοῦνται εἶναι.

## CHAP. 6.

earthly solaces. Common teares have operation, that heavy mindes take great pleasure in weeping: how should not then the teares which through Divine griefe are distilled from a pure heart, bee most *satisfactory*? Oh that men could perceive the fruit of godly sorrow, that it is not frustraneous but effectually to everlasting consolation. The Spirit that is our Comforter descended in forme of a Dove as having no gall, and that which carnals account gall, is sweeter then their honey.

Now let us in few words point at some comforts, which are peculiar to the severall heads of mourning before specified; first, he that mourns for his owne speciall finnes, hath for his comfort the assurance of their pardon writen in his face, and on the Tables of his sorrowfull heart. *Teares* (sayth St. AMBROSE) *are wont to undertake an embassage for finnes*: and they are Embassadors that alway returne peace to the melting spirit, and assure deliverance from the finnes, for which there is such weeping, *Luk. 7. 38. 47.* It is no small comfort to a penitent, that though he cannot bee without sinne in the body, hee can ever mourne for the finnes of his flesh.

2. They that mourne for the finnes of others marked for Gods peculiar, *Ezek. 9. 4.* Signe them in the forehead with the signe *Tau*. Before the Hebrew letters were changed by *Exra*, *Tau* had the forme of a Crosse (as the *Greek* and *Roman*) God therefore would have them signed with his owne impresse the figure of his Crosse,

g *Lacryme solent legationem accipere pro peccatis. in ps. 37.*

h *S. Hieron in Ezech. et in 1. Esaiæ visionē Tertul. adversus Iud. 105.*

in

CHAP. 6.

in token that in his passion of all others they should be freed, and so are they signed in their foreheads, because all may read in mourners faces testimonies of Religion. That signe is a seale that Christians shall not be charged with their sinnes, whose iniquities they lament : worthily St. Gregory the great, *Holy men<sup>i</sup> by this that they devoutly sue unto God, for sinners are fenced with the aid of Gods mercifull grace, that they may not be in any sort defiled with their crimes, whose uncleannesse they could not wipe away with their prayers.*

*i In Reg. l.4.c.2. Divina propitiantis auxilio mununtur.*

\* The same Signe is a confirmation, as St. Chrys. speaks, That wee shall receive a retribution for every Christian sigh.

*ἀνδρόμεθα μισθόν ἔσται γὰρ μόνον. In Rom. serm. 31.*

3 They that mourne in their afflictions, convert themselves to him that smites, and grieve that they compell their loving father to deale strangely with them, shall have their chastisements sanctified to them, and find that of God in them, as to blesse the time that ever they were afflicted, as Lewis the godly King of France in his conference with Henry the third told him. *It is hard to recount the troubles of body and mind that I endured as Christs Pilgrim, and all things went ill with mee, I thanke thee oh most highest; but returning to my selfe, and my owne heart, and retiring in the closess of it, I rejoyce more of the patience which the Lord of his grace vouchsafed mee, then if the whole world had beene subdued unto mee.*

*k Apud Gulielm. Paris. p. 1201. Reversus autem ad me ipsum, et ad cor meum regressus et ingressus.*

4. They that mourne for generall judgements and the causes thereof, and put themselves betwene Gods wrath and their brethren, are the pillars of the Earth, execute the offices of the highest love and prelation in grace, as blessed

CHAP. 6. Ephrem reports of the holy Fathers deceased in his time, <sup>1</sup> *They were usefull to the Lord, they saved themselves and others, by excellent examples of life. They were held out as a glasse to all beholders, One of them was able to entreat God for many men, Two of them were able to stand before God in holy prayer, and assuredly pacifie the Lord God for many thousand men.*

This is certaine, that mourners and suppliants doe the best service in the world, and in universall judgements exempt themselves. *Ezech. 14. 14. Jer. 15. 11.* have at least quietnesse of mind, in and under them; and this noble record in their conscience that they drew not on the vengeance of God, but withheld it what was in them; when secure Christians, that doe not lament publique finnes, that doe not deprecate common judgements, in nationall and overflowing scourges have this cold comfort, that they may thanke themselves, they made up no breaches but in lieu of mourning for iniquitie, reviled authoritie.



## CHAP. VII.

*Of the encouragements to the exercise of holy mourning.*

**I**T encourageth to mourne especially for publique transgressions, that nothing so conduceth to the amendment and recovery of a nation,

tion, *Ier. 15. 1.* Though Moses and Samuel stood before me, yet my mind could not bee to this people, that supposition shewes, that if any thing to bee devised can prevaile, the standing up of the righteous shall speed. God himselfe insinuates that he is forced, and suffers violence by the prayers of his children; *Exod. 32. 32. let mee alone*, shewes that he may be held by the prayers of his Saints, as Saint Hieron collects. <sup>a</sup> Therefore God saying, let me alone, animated <sup>b</sup> Moses to strive in prayer, as implying how much hee might doe with God, and that the Lord would bee overcome of him unlesse hee should let his hold goe. And the Prophets thus understood God, therefore *Jeremy* desists not praying for his people, though the Lord himselfe to try his strength, willed him to leave off, *Ier. 14. 11.* but grew the more fervent in prayer, *Ier. 13. 14.* as perceiving thereby in what ill condition his countrey was, and dreading lest his heart should remit ought of that duty and service, which he owed them in the Lord, *Exod. 32. 9. 10. 11.*

Moses will not bee wonne by the greatest of allurements, *Deut. 9. 14.* to be made a greater nation then the *Israelites*, to give over praying for them, and give way unto Gods wrath to consume them; but at the instant prayers most effectually for them, and soone after offers rather then faile to stand *devote* for them. Oh glorious resolution and Spirit of supplication, that the honour of a mighty nation; and peculiar people of God to be descending from him, could not at Gods own

CHAP. 7.

Moses and Samuel are mentioned above others, because they praied for their enemies, the God of love most regarding their intercessio, that have the charitie to mourn for the evill, and bee earnest for the good of an enemy.

<sup>a</sup> In *Ier. 27.*

<sup>b</sup> Tertul. *adversus Marcionem* 1. 1. dixit sine me ut disperdam illos, ut ille postulando et semetipsum offendendo non finiret.

S. Greg. in *Iob. l. 9.*  
9. quid est servo dicere dimitte me, nisi deprecandi animum prebere, ac si aperte ei dicere tur, pensa quantum apud me valeas, et cognosce quia obtinere poteris, quicquid pro populo exoras, quod quia hac mente agitur statim venia subjuncta testatur.



## CHAP. 7.

c strom. 2.  
 ὅση πλειότις τὸ συ-  
 νοδικὸν ἐθαύ-  
 σεν τῷ λαῷ, ἢ  
 συζῆσθαι μὲν.  
 S. Clem. ad Corinth.  
 p. 69.

proffer and entreaty induce to *omit* dutie ! That hee had rather forgoe his part in heaven, and bee ever in extreame paines ; in and for love to his Church and Countrey, then with the neglect of mediating for them to enjoy soveraigne honour in this world, and glory in the other ! *Clemens Alexandrinus* justly exclaimes, *How great was his perfection, that had rather perish with his people, then be saved alone !* ° What a gappe might a soule so extended in love stop: what would not the Lord doe, if good Christians should intervene and wrastle with him in this manner ?

Oh therefore all that make mention of the name of the Lord keepe not silence, give him no rest ; pray and begge audience for the prayers of others, as godly *Nebemiah* doth, *Neh. i. 11.* Now is a time to remember that *Elias* was a man like us, that we may endeavour to bee like him in effectuall fervent prayer, *James 5. 16. 17.* It is a desperate case with any people, when good mens hearts are as it were benumbed and indisposed to pray for them, and their owne hardened, that they cannot faithfullly petition for themselves. Wee have no greater cause of lamentation, then that generally men are averse from holy recourses unto God in set prayers, and set fasts, the chiefe helpes of devotion and holy mourning, and they, whose profession binds them to bee otherwise, bee more bent to inveigh against the times then mourne for the abominations, and unbelievingly to follow God, and importune him of remedy.

And

And what can enhearten them to be importunate, if this doth not, that our God is not onely easie to be intreated, but ready to bee commanded in this kind, *Es. 45. 11* Who can tell whether of those two astonishing wonders most to admire, either that Almighty God should beseech sinfull men by his Embassadors (*2 Cor. 5. 19*) as if God did beseech you by us, we pray you in Christs stead be yee reconciled unto God; Or that the same omnipotent God should descend so low, as to will us to command him in the behalfe, and for the good of sinfull men, *Concerning the workes of my hands command you mee* (*St quid opus est impera*) command what you stand in need of is an elegant kind of speaking used oft in *Plautus*, and frequented by the courteous in our and other languages, to expresse inclination and forwardness to minister and doe a kindness. <sup>4</sup> Sure I am God bids us not command him in deepe complement, but in Divine sinceritie, as facill to be over ruled by the mediation of his trusty servants; *1 Sam. 16. 1. Jerem. 11. 14.* God forbid *Samuel* and *Jeremie* to pray when hee was resolved to punish. By which prohibition hee manifests that hee is not minded that his servants should lose their labour in Praying. Thereby wee may be certaines that *Abraham* and Gods friends shall cease asking, before hee cease granting, *Gen. 18.* If wee can mourne and pray, God can and will reforme and comfort.

And to speake a little more generally, marvelous is the efficacy of godly sorrow and teares

## CHAP. 6.

to all intents and effects of grace, as bitter Portions and salt water kill wormes, so the water of brinish and salt teares (such as PETER shed when he wept bitterly) kill the wormes that otherwise would be ever gnawing the conscience. They quench the enemies fiery darts, they sup-  
 Psa. 126. *psal. 126.* supply the soule that the heavenly seed may take and beare fruit in it. The Lord imposeth not on us vaine and barren grieve, but the religious sow in teares, that have vertue stampt on them to fructifie unto life eternall. And to use the words of St. BASIL. *Every pious teare becomes a seed and loame of everlasting joy.* They are a soveraigne  
 e πνευ μαρτυρίας το δακρυον γαρ οιορι ανισμα ε δαυεσμου πισται δ αλωριu xadgs.  
 bat h to cleanse the soule, I meane teares issuing from a pure heart: for as foule waters purge not but pollute, so teares that flow not from pure hearts and heads (1a. 4. 8, 9) as ESAUS teares of indignation and terrene affection. But teares of devotion and heavenly inspiration have a purifying faculty. Therefore blessed Chrys. *prattily calles teares the sponge of sinne*, and oft magnifies Gods mercy that hath granted us this laver to wash away our deadly finnes; Our duty is, as all civil persons every day wash their face and hands in faire water, so daily to wash our hearts and hands and purifie our whole man and whole life in holy teares: We ought (sayes Ruricius) to  
 f Tom. b. 51. *rinse our face in teares, & rather then in any lawers, and to complaine of our spirituall drought, and beseege raine that the windowes of Heaven might open, and cause a floud in us.* Such was the act of holy St. h BERNARD, would to God some body could give  
 water

g. Ruricius Lemovic.  
 episc. l. 2. ep. 14. faciem nostram debemus magis lachrymis rigare, quā Lavacris.  
 h De eo quod legitur in iob in sex tribulationibus fortē enim non reperiret ignis exurens, quod interim fluens lachryma diluisset.

waters to my head, and a fountaine of teares to my eyes: It may bee that burning fire should not finde, what running water had before washt away.

Observe that CHRIST promiseth his mourners in sorrow, what men seeke in pleasures; content and comfort. Fill we then our earthen vessels with teares the water of cōtrition, that CHRIST may convert it into wine of supernaturall consolation. Once it is decreed that none shall eate the Lambe without sowre hearbes, and let it not seeme burthenesome to us to mourne, seeing even brute creatures by their instincts grone for mens sinnes: and the whole world condoles with us, and vehemently longs for the day of Redemption, that an end may be put to sinne. In all the universe there is no creature, that joyne not with us in griefe for sinne, but devils and unrighteous men. And our Faith owes homage to CHRIST, affirming that they also who now excessively rejoyce and laugh, out of place in the valley of teares, out of time, in the day of vifition and mourning; whereas now they have no pure nor solid joy, shall hereafter have entire and meere griefe, and nothing but griefe in all the kindes and degrees of it (Luke 6. 25.) *Ye shall*

*weepers shall laugh,*

*mourne and weepe too.* Wherefore let not them that mourne regard though carelesse people give themformelancholique, but say Mourners shall rejoyce when you shall be sorry, they shall laugh when you shall cry.

*as their griefe hath a Redundancie on their bodies, so shall their joy, which they shall not be able to cōceale for the exceeding consolation.*

Of this all beleevers may be out of doubt. As any increase in grace so they more and more fa-

## CHAP. 7.

i *De spiritu sancto.*

your penitentiall sadnesse, and their sorrow growes according to God, then which there is not a duty more purely religious, nor more accepted of CHRIST, who hath girt himselfe with a towell to wipe all teares from mourners eyes, in the other life, and in this, lets not one teare fall besides his bottle. It is a precious martyrdome before God, when a Christian torments himselfe for the evill converse of others (2. Pet. 2. 8) is so good, as to grieve for all that are bad. Mourning is the proper vane of the spirit, who appeared (as St. CYPRIAN<sup>1</sup> notes) in the forme of a Dove (*Matth. 3. 16*) which served for a hieroglyphick of the holy Ghosts mourning in the hearts of true Christians, and breaking his affections in unutterable groanings.

Finally Beloved, no Christian must entertain thoughts of travailling to *Hierusalem* any other way then CHRIST went, and it is written that our Lord went to *Hierusalem* (that signifies, the fight of Peace) by *Bethany*, which signifies, the house of griefe. In a mystery to decipher, that the hearts must be acquainted with sorrowes, the eyes with teares, that would come to the fight of true peace in beatificall vision.

St. PAUL would have us looke unto Iesus the authour of our Faith, and if we looke upon him, shall we not see him a man of sorrowes, compounded as it were of sole griefe, who having no sinnes of his owne to sorrow for, lamented the finnes of all the world, assuming on his blessed soule a sorrow equivalent to them all: and the



the pure griefe of the Religious mourning for the sinne of others, hath the best proximity to the holy sorrow of our Lord.

CHAP. 7.

I conjecture that men said, our Lord was *Iemie* rather then some other of the *Prophets*, for that the vehemencie of *Christs* bewayling those corrupted times, presented the spirit of that mournfull Prophet.

St. CHRYSOSTOME urges thee to tell him where Christ laughed? No where, but thou readest that he was often sad, when he saw Ierusalem, he wept, when he considered the traytour he was troubled, when hee was about to raise LAZARUS he groaned: and dost thou laugh? <sup>k</sup> Not so good Christians, but our head mourning, let all the members condole and mourne together with him.

<sup>k</sup> In Hebr. hem. 15.

The God of all consolation stay the weak hearts of his children, that they be not carryed away with the streames of *Corruption*, but that they may be dissolved in griefe for this wicked generation, that if it be possible, they may so lift up their voyce and weepe, that their cry may get above the clamour of those sinnes that make the heavens weepe, and the Land mourne: He grant that we joy not the joy that is the begetter of sorrow, <sup>l</sup> but grieve the griefe which is the mother of joy, and by which we shall enter into the joy of our Lord and Saviour IESUS CHRIST. To whom with the Father and blessed Spirit be glory, as it was in the beginning, is now and ever shall be, world without end. Amen.

<sup>l</sup> s. Chrys. in Phil. serm. VI. in fin.  
αὐτὸν ἐξέμειν τὴν λύπην χάρις πάντων, καὶ ἡ δόξα τῆς χάριτος αὐτοῦ τοῦ θεοῦ

FINIS.



BEATI MITES.  
THE MEEKE.

A  
TREATISE OF  
MEEKNESSE,

handling the third  
*Beatitude.*

---

By IAMES BUCK, Bachelour of  
Divinitie, and Vicar of Stradbroke  
in SUFFOLKE.

---

S. Aug. de Sanctis, Serm. 19.

*Solent medicina periti agitudines quas curandas suscipiunt  
aliquando curare per contraria, aliquando per similia.*

*Majores nostri planxerunt dies suos, & avi eorum planxerunt  
dies suos, nullis hominibus dies placuerunt, quos vivendo ege-  
runt. Sed posteris placent dies majorum, & illis iterum, illi  
dies placebant, quos ipsi non sentiebant, & ideo placebant, quod  
enim presens est, acrem habet sensum. B. Aug. de diversis.  
Serm. 19. cap. 3.*

NON SUM MELIOR PATRIBUS.

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LONDON,  
Printed for Iohn CLARK, and WIL: COOKE, 1637.

# THE MEEKE

## A TREATISE OF MEENESS

banding the third  
Bewmde.

By JAMES BUCK, Bachelor of  
Divinity, and Vicar of St. Andrew's  
in Sarum.

Admonet nosse placuerunt dies fides, et non coram placuerunt  
dies fides, nullis dominibus dies placuerunt, quos vivens ego  
vult. Sed postea placuit dies minorum et illi vivens, illi  
dies placuerunt, non ego non fecerunt, et ideo placuerunt, quod  
cum present est, necesse habet fuisse. B. Aug. de diversis.  
Serm. 19. cap. 3.

NON SUM MELIOR PATRIBUS.

Printed for John Clark, and Wm. Cook, 1697.  
LONDON.



# BEATI MITES.

MATTH. 5. 5.

Blessed are the Mecke, for they  
shall inherit the earth.

CHAP. I.

*Of Meekenesse and the blessednesse  
and subjects thereof.*



Meeknesse doth aptly follow immediately after Mourning, as which moderates the Soule that it refuseth not comfort in any occasion of griefe, but in all sorrow voides disturbance. Thus St.

BASIL describes, *a They who are of restrained manners, and freed of all passion, so as to have no perturbation.*

*a In Psal. 33. οι κα-  
ταλαμίνον το ἦθος,  
ὃ πάντες πόδες ἀ-  
πληγαγμένοι, ὡς  
μυοειρίαν ἔχον  
παύχην ἐνοικῶσαν  
αὐτῶν ταῖς ψυχαῖς,  
οἱ πρὸς οἱ περισσο-  
τερον τῶν.* —



## CHAP. I.

b S. Gregor. in Iob. l.  
4. cap. 20. lib. 5. c. 30.  
St. Aug. epist. 149.

c S. Greg. past. lib.  
3. 10. Clem. Alex-  
and. Strom. 4. p. 356.  
357.

Ischbius in Lev 3.

\* התחכיע

\* אשתננ

turbation habit in their soules, those are termed Mecke. Without this meeknesse calme it, the heart of man is as a troubled Sea, when it cannot rest whose waters cast up mire and dirt, *Esa* 57. 20. b rayes soyle out of its owne distemper, casting plat-formes of debates and strife, and fancying imaginary contentions and vehemently acting them with him, and him, giving ill words and returning worse answers; yea many times when in the Act of provocation it retained patience, bethinking c it selfe thereof, it is exasperated and angry with it selfe for such forbearance. Hence it is, that the Scripture useth verbs in a moode which the Hebricians call *Hithpael*, and which purports reciprocall working; to intimate how an unmecke mind reflects upon, and troubles it selfe. *Psal*. 37. 1. *Pf*. 73. 21. \* My heart is leaven'd, swelled and imbittered with repine and wrath; for (*Iam*. 3. 14) Emulation is bitter when once the heate of anger hath any thing violently inflamed the spirit. \* I whetted & sharpened my selfe (*tra eos*) and so was cut to the heart and pricked with choller, in my reynes, to wit, the seate of the irascible facultie, the ordering whereof not after the motions, and lusts of the flesh, but according to the inclination and guidance of the spirit, is the meekenesse of which wee intreat.

The *Stoickes* were so farre true, debarring passions from a wise and vertuous man, because anger, griefe and other affects, which be perturbations in others, carried by passion in a wise man

man are disposers of the sensuall part, agreeable to the direction of the intellectuall, and so subordinated to God, made religious. Hence it comes that *the wrath of Man* as fuming from the flesh, *workes not the righteousness of God* (Jam. 1) but unfits and sets off from good duties: but the anger of the spirit prepares men to all godly operations, and averfation of sinne, *Bee angry and sinne not.* Ephes. 4.

CHAP. I.

As (Job. 11. 33) **CHRIST** groaned in his spirit and troubled himselfe, his Daitie limiting how much his Humanitie should grieve and be molested, and all his trouble issuing from inward principles of voluntary heavinesse, and bounded by wisdom and grace. So they that are Christs have of his Spirit to governe their affections and excite and allay them, not by carnall instigations but by godly considerations, which makes, that when others are contemptible in their passions they be venerable in their affections.

(1. Sam. 11. 6) The spirit of God came upon Saul and his anger was kindled greatly, which is well deduced by St. Gregrie, *The spirit of God came upon him, that his anger might be kindled greatly.* Wee may see then how much the anger of Saints is to bee dreaded, if wee weigh Gods spirit comming upon them, if, whiles wee behold them outwardly moved, wee attend withall the spirit inwardly moving. So oft therefore as wee are corrected by the zeale of our Superiours, wee may exceedingly tremble under their indignation, if wee perswade our selves that their impulsion is the motion of the Holy Ghost.

d 1. Reg. 1. 5. 1. *De irasci nimis potuerit, prius in eum spiritus Domini infulsit, quam metuenda sit ergo sanctorum ira cernimus, si insipientem in eos Domini spiritum cogitamus, quoties ergo majorum zelo cor-rigimur, sub eorum indignatione vehementer possumus pavere. Si eorum impetum, motum Sancti spiritus credimus —*

The

## CHAP. I.

ἡρατὶς ἡμεῖς οὐ  
μεταφύμεθα.

e Mansueti scilicet  
portantes iugum Do-  
mini, Matth. 11. Re-  
migijs in Psal 36.

f πᾶσι ἐπαμείβε-  
ται ὁ Χρῆστος.

g S. Aug tom. 10. in  
append. de eo quod co-  
monemur, ab scandalis  
mundi cavere. Mites  
sunt quibus -- in om-  
nibus bonis, quæ fa-  
ciunt, non placet nisi  
Deus, in omnibus quæ  
mala patiuntur, non  
despicit Deus.

i De gubernatione  
Dei, l. 1 p 324. —  
Nullatenim ut opinor  
beatiores sunt, quam  
qui ex sententia sua  
aliquo voto agunt.

The 37. and 73. Psalms may serve in place of a Commentary to this text, and by them it appears, that Meekenesse is a just proportion'd temper of the minde, whereby it is prepared to the well abearing of it selfe e in the yoke of CHRIST, to commit the kingdome unto God, to be quiet and silent, not to take displeasure at any of the Lords dealings with our selves or others, to be affected unto God, in Plato's f phrase, exceeding exceedingly, and to all other things to stand indifferent. This the sentence of the most learned s Father. They are meeke whom nothing but God pleaseth in the good which they doe, and whom God displeaseth not in the evils they undergoe.

Those meeke are blessed, because they shall inherit the earth, and have a comfortable fruition of Gods mercies in all conditions, enjoy the benefit of all the promises which godlinesse hath for this life, and that which is to come, with perpetuall gladnesse and cheerefulnesse in the land which the Lord their God gives them. What the rigorous, fierce and violent seeke in differences and endlesse desires, security and to have their will, that the meeke finde in accommodation, refusing to choose for themselves, and accepting what God sends. As *Salvian* sayes, i The godly, contenting themselves alwayes in all estates with the will of God, are ever blessed; for none (I suppose) are more blessed then they that fare according to their owne desire and wish, seeing this is the very notion of blessednesse, for a man to have what hee

hee will, and will what is convenient.

## CHAP. I.

The word <sup>k</sup> *Inherit* notes, that wee receive those things which are promised us, as an hereditary possession, and Inheritance is a free, sure, and honourable title. That the mecke, as regenerate and adopted in CHRIST, have not onely a lawfull, but a sanctified use of common favours. That they confine their desires to that portion which their heavenly Father hath allotted them by his will, abhorring that which comes not by meanes and wayes prepared and approved in Gods testaments: certaine of this, that if they should possesse all the earth, there would bee no blessing in it, were it not Gods legacie to them. That as their heritage they intaile the goodnesse and mercies of God, for both lives to their posterity, as in any after generation they shall be capable thereof. *Psal. 37. 22. 26. 29.*

*k Tanquam possessionem hereditariam recipimus ea, que promissa sunt nobis. St. Ambros. de obitu Theodosii.*

The mecke inherit the earth, condescending to others so much as reason and Religion suffer, they purchase themselves good-will and furtherance to promotion; and whereas the difficult and angry, vexe their owne ghost and make their lives tedious, displeasing God and their neighbours, the mecke and moderate enjoy themselves and the creature, with the favour of God and man. Wisely *St. Chrysostome*; *The mecke, that put up wrangs, shall not thereby prejudice themselves, but preserve their estate, when the proud and peremptorie oft lose their patrimonies and their Soules too.* They that depart sometimes with their right for quiets sake, and what they may forbear suits in

*Homil. 75.*

## CHAP. 2.

Law, increase their substance, when they that are extreame in maintaining their owne, and hasty to contend, doe frequently spend their stocke, alwayes lessen their store.

But this is but a little part of our Masters intent, ayming at higher things, and propounding that meeknesse, which is not onely a worke but a fruit of the Spirit; and therefore sweet of it selfe, and desirable for it selfe, participating as of the labour, so of the gaine in godlinesse.

Let us then in search of our Lords meaning, inquire into the chiefe subjects about which Meeknesse is versed; namely, in matters Spirituall, and Temporall, in the successe of our private businesses, and in the issue of publique affaires, in each whereof, wee may observe both the vertue of meeknesse in the practice of lenity, and the blessednes in the inheritance of the earth.

*Thom. de Kemp. de  
imitatione Christi. l.  
2. 9. 10. ad fin.*

## CHAP. II.

*Touching the Exercise and reward of Meeknesse in matters Spirituall.*

**I**N Spirituall matters the worke of Meeknesse is; at the pleasure of God to take alike the with-drawing of inner sweetnesse, and the over-flowing of the cup in sensible devotion obediently to endure the molestation of the Old man and presence of evill, the imperfection of the New man and absence of good.

Con-



Concupiscence is ever inhabiting in us, but it doth not ever equally assault us, God in grace restraining it, and curbing the enemy that hee may not stirre it, not tempt so much as hee could, disquieting the Soule with his fiery darts, and violent injections. But when to humble God's servants and let them know themselves, and for other holy ends, Sinne and Sathan are let loose upon them, with all forces to invade and buffet them (2. Cor. 12. 7) that incumbrance passeth all other vexations.

PAUL met with infinite miseries, calamities, oppositions, persecutions, but all of them did not so weary him of his life as the incounter of Concupiscence, in which he bemoan'd his wretchednesse, and sued to bee speedily delivered from the mortall body, *Rom 7. 24.*

Therefore it is the perfection of Meeknesse, and manifests the power thereof in the greatest measure of resignation, not to despise the chastisement of God smiting *Subtractionis verberibus*, nor be impatient under his most grievous hand, scourging with the Rod of the oppressour, permitting strong temptations.

The inhabitation of Sinne is more tedious then any prison or penance, and it is a servitude worse then *Turkish*, worse then *Egyptian* or *Babylonian*, to be captive and sold under sinne, so that it may act in a man whether hee will or not, and provoke and molest all his senses and faculties with offensive morions.

For albeit Concupiscence, as remitted in Bap-

## CHAP. 2.

Baptisme, be not reckoned for a sinne, unlesse it be consented to in its inclinations, and therefore the Apostle urged much, but not consenting, said, It is no more I, but sinne that dwelleth in mee, *Rom. 7. 17*. Yet because Concupiscence is in its owne nature evill, the stirrings of it are more then any thing else ingrate and irkesome to a renewed mind.

Notwithstanding in the bitter conflicts thereof and strivings of the Flesh and the Spirit, the Mecke saith not (with *Rebecca*) why is it thus with mee? But rather sayth, it is the Lord, and I will beare the Indignation of the Lord, because I have sinned against him, untill hee pleades my cause, and judge the Enemy (*Mich. 7. 9*) it suffices me that his grace is sufficient for mee, that, though I bee burthen'd, I doe not sayle, though I be hard driven, I doe not yeeld, but resist. Although Grace detest and abandon Sinne more then Hell, more then the Devill, and ever earnestly labours and solicates for complete purification from all the reliques and fomes of it, yet attends it therein Gods leisure, contented to serve him in hard battels, with lusts warring in the flesh, till hee shall thinke fit to release. Thus *St. Paul* in the heate of contention with Sinne, praying for deliverance meekely thanks God (*Rom 7. 25*) as glad hee could stand in so cruell assaults, and willing to continue the fight so long as God should judge it meete to hold him in warres, which is a worke of perfect Meeknesse.

Moreover the Mecke is not male-content, though

though in Spirituall things his abilitie of performance be not answerable to his will, desirous to doe the will of God in earth, as it is done in heaven, but satisfied with the daily bread, which to that end hee begs, the allowance of necessities for Soule and Body, which God affords him for the fulfilling of his Will in this life, who alone is the meete determiner what quantities even of Heavenly and Angelicall bread are most fitting for us, that wee may not be lift up, but glorifie him in his gifts.

CHAR. 2.

*Dacian in speculo Monachorum. pag. 386. 387.*

Now the inheritance of this Meeknesse is to repose the soule that complies with God in celestiall peace and tranquillitie, that it may rejoyce and be quiet evermore, and in every thing, balanced against all tempests, releaved in all maladies : According to that Proverbe, *Mansuetus homo cordis est medicus*, now hee were an ill Physician if hee could not cure himselfe, an ill Physician of the heart, if hee could not cure his owne impassion'd heart with the prescripts of reason and receipts of grace.

Wee may take knowledge that the graces of the Spirit, that seeme repugnant; feare, joy, hope, griefe, — have their mutuall intercourse as from the same Spirit, whose operations bee divers, but not contrary, and as spontaneous and moved by faith they be coassistant, and worke according to occasions from God, without any impediment one to the other. And Meeknesse therefore withstands not the acting of any Christian vertues, but the miscarriage of the Flesh in them, which

faine

## CHAP. 2.

*Inter lachrymas &  
suspensa.*

saine would that its melancholike and distemper'd passions, turbulent resistance of evill and inordinate appetite of good might got for graces.

Thereupon in the ranke of the Eight happie men, the Mecke is seated betweene the teares of the blessed Mourner and the sighes of blessed hunger, Meeknesse is in the middle betweene bitter griefe and burning desire, because it is not the lenity of the Spirit but the stupidity of the flesh, which sorrow according to God doth not goe before, and desire in the Lord follow.

Therefore the Mecke lament Sinne, as who are with sorrow to fight against it, and waste and wash away the remainders of it with their teares, but so, that repenting they pacifie themselves in Christ, and be not tormented greatly with the remembrance of past and pardon'd sinnes, but humbled onely and provoked to more abundant care and diligence (1. Cor. 15. 9. 10) They multiply also vehement desires but not impatient, desire ever freedome from Concupiscence, desire all perfection (Phil. 4. 8) but content those desires perpetually with Gods present assistance and dispensation.

CHAP. III.

*Of the carriage and benefit of Meeknesse  
in Temporalties.*

**W**E have done with the worke and  
(so to say) wages also of meeknesse  
in Spirituall matters, consider wee  
now the use and fruit thereof in Temporall  
things, in which the meeke deprecate excesse, as  
much as want crave the happie meane, reverence  
so farre the judgement of their heavenly Father  
as to count that the happie meane for them,  
which his wise and good providence orders to  
them, and so void of repine, anxiety, and cove-  
ting, roule themselves upon God for the things  
of this life.

They deprecate excesse as much as want (*Prov.*  
*30. 8*) *Give mee neither poverty nor riches, Pa-*  
*canonis mei ale me,* there is his craving, the meane  
and standing to Gods judgement what is medio-  
crity. The convenient provision for severall  
men, is such a proportion of outward things as  
best availeth them to a happie life, as the Philo-  
sopher admirably well described, a *Riches* (is a  
state proportioned unto blessednesse, for that  
wealth is no otherwise to be desired, then as it  
promotes to a blisfull and vertuous life :) *is not*  
*to bee sought as the one thing wee have need of, but*  
*as things wee may make use of, and is not our ne-*

*a πλὴνός ἐστι κτήσις  
συνμιγνύσθαι πρὸς εὐ-*  
*δαιμονίας.*  
*Tanquam bonum no-*  
*strum, sed tanquam*  
*necessarium nostrum.*  
*S. August. de serm.*  
*Dom. in monte. lib.*  
*2. 16.*



## CHAP. 3.

cessary any further, then it may bee used to the Kingdome of God and instrumentall to the righteousness thereof (*Matth. 6. 33*) must not be aimed at by men as our scope, but added by God as a vantage in his service.

Now no man can tell what portion of these outward things is most expedient for himselfe or another in order to Gods kingdome (*Eccles. 6. 12*) who knowes what is good for man in this life? Only God is the just and competent Iudge of mediocrity and competencie, as who sees not alone what is in man as things are, but what would bee in him if things were otherwise with him if (*Pro re nata*) I'th apparant (*1. Sam. 23. 10. Matth. 11. 22*) that God fore-knowes not onely what is and shall be, but what might and would be occasions serving, tho in defect of such applying matters it never be.

This is that God, deare Christian, who gives to every of his servants talents according to his severall abilitie (*Matth. 25. 15*) the faculty which hee hath to receive and imploy; wherefore as the quality of Mettals is discern'd by the touchstone; the weight of mettals by the scales: So our conveniencie of states is discovered by Gods present ministration, to each of the faithfull in their callings; the due pondering whereof induces them to keepe moderation in all fortunes and occurrences. Many may thinke themselves, and be generally by others thought fit for riches, honour, promotion till they have them, and then prove themselves unsufficient to weild them.

As

27<sup>th</sup> Nov 1654  
H. P.

As Tac. a judicious Historian relates of Galba  
 b that in the joynt esteeme of all men, he had beene  
 held meet for the Empire; if hee had not beene Em-  
 perour.

CHAP. 3.

b Lib. 17. pag. 143.  
 Major privato dum  
 privatus fuit, et om-  
 nium consensu, capax  
 imperij, nisi imperaf-

To them then that exclaime of fortune, and i-  
 magine if their means were augmented they  
 could better serve God, and more profit men, I  
 tender this thought, that God who loveth them  
 beleeving and in charity more then they can love  
 themselves, is not so neglective, I will not say of  
 their good, but of his owne glory; but that hee  
 who hath in hand the gold of both the Indies,  
 would raine gold into their bosomes, if so they  
 should bee furthered to the setting forth of his  
 most worthy vertues and praises.

The mecke in honour of the divine hand that  
 orders lots, and accommodates to men their for-  
 tunes, purge their spirits of repine and vexing  
 at other mens aboundance and prosperity, and  
 of avaritious and immoderate desires, and cove-  
 ring that which is anothers, and would not fit  
 them, or of any more then God collates on their  
 industry and faithfull serving him in their stati-  
 ons, in which they content themselves with the  
 Revenues of their diligence: and as *Laſtantiuſ*

c Lib. 1. c. 4. - Cibo  
 extemporalis quem  
 Deus subministrat.

c speaks, with the extemporarie food which God sup-  
 plies, which is a principall ayme of the 10th.  
 Commandement. Not to affect that which is  
 anothers, but to be contented with things pre-  
 sent, and in them not to seeke great things for  
 pompe, but indifferent for continuall use; and so  
 howsoever the goods of fortune ebbe or flow,

των μὲν ἀλλοτρίων  
 μὴ ἐπιθυμῆιν ἐπὶ  
 δατοῖς μαγνῶσι σεβ-  
 γειν, to utter it in the  
 words of Dionysius  
 Halicarnassensis epito-  
 mizing the oration  
 of Isocrates. ἀπὸ ἐπὶ  
 πόντος.

to

## CHAP. 3.

to confide in God; and resorte them selves and their wayes unto him.

The Mecke commit themselves to God for their livelyhood, and willingly obey that sweet command (1. Pet. 5. 7) *cast your care upon God*: which is one of the most comfortable precepts in all the Scripture, and we might bee happy if we would exonerate our selves of distracting cares, and labour in hope, before him that sets the heart at liberty but not the hand, enjoynes work, forbids care.

Even reason condemnaes their irregular anxiety, that disquiet themselves in surmizes of future casualties and uncertainties, projecting and fore-running their owne evils: Labor and providence helpe, care and diffidence what doe they advantage! Cast we them therefore into his bosome that orders lots, that our care be no corrivall to the divine goodnesse, so he will liberally provide for us and ours, his Church and people, and cause all things to co-operate to our good, when wee cannot conceive the manner.

d De fide, tom. 1. p.  
80.

Now St. Ephrem<sup>d</sup> is very right, *if we trust not God for things of the body and this life, wee are manifested to want faith for matters of the soule, and the other life. By these meane and momentarie things, the Christian is tryed whether he trust God, and if he be not solicitous for the present matters, it is cleere that he keepes hid within him sound and entire Faith. By our reposing our selves then on Gods promise for temporall things and the body, wee may discern whether we in truth relie on him for those of the soule.*

It

CHAP. 3.

It is an easier taske for Faith to beleieve the promises, wherein God ingages his care over us for this life, whereunto common experience and light of reason conduce, then to give credence to the truth of the Resurrection of the Body, the Incarnation of God, the Trinity of Persons in the Vnity of the Godhead, and other Articles of Christian beleife, that transcend all demonstration, and compasse of reason : Therefore many that think themselves strong in the Faith of those high mysteries, may understand the deceit of their owne hearts, by distrusting God for small things; if we be unbelieving in little matters, clude not our selves, we are not faithfull in great. (Luke 16. 10.) And persecution for Christian Faith would discover our Infidelity, as want doth our unbeliefe for Temporals. <sup>c</sup> Commit then unto God the things which be requisite for the bodie, and so it shall be manifest that thou committest unto him things that are necessarie for the soule, as St. Nile writes.

<sup>d</sup> De oratione, c. 123.

And that if the carriage of the Mecke, as in externals they wholly depend on God, well pleased with what he carves unto them, come we to the inheritance which by such meeknesse they obtaine upon earth, and that is the gift which God bestowes on him who is good in his sight. To eat, drinke, and make his soule enjoy good in his labour (Eccl. 2. 24. 26.) Which by the frequent repetition thereof, seemes a chiefe argument of that booke, an instruction to hope for nothing but vexation, when we will be projectors and cut

## CHAP. 3.

cut for our selves, to thinke good of all Gods courses, and use his good as it comes, without diffiding for to morrow.

Which certainly is the fruit of the Holy Ghost for a man to apply himselfe and be content with things present, for the flesh is never satisfied, but whiles it preferres that it hath not, neglects what it hath; and so deprives it selfe of both. And rationall men have herein placed humane and worldly beatitude to minde nothing but that which is <sup>f</sup> present, and of that onely the little which sober use requires from day to day. And our Lord holds our desires to the present teaching us to say in Prayer (*Luke 11. 3*) *Give us this day our daily bread.* And promises to prolong the dayes of obedient in the Land which hee gives them (*Exod. 26*) intending them much fruition in life and living, in that they lose not their time, but enjoye themselves and the creature and all their desires, confined to the present and Gods pleasure.

*f Cardan de varietate rerum, l. 8. c. 40. p. 383.*

*s. Chrys. in Gen. ser. 54.*

When the immoderate that are of vast spirits and attempts (*Psal. 54. 23*) live not halfe their dayes, cannot bee executors of their owne wills, nor compasse one halfe of their essayes; but be snatcht away before the time come in which they set themselves to be happy (*Luk. 12. 20. 21*) with him whom the Gospell surnames a foole, for that hee made not present use of his wealth, but put off and reserved the commoditie thereof to yeares that were not his.

The Mecke inherit the great gaine of godlineffe content-



CHAP. 3.

contentment which is the very good of riches, but growes not of riches nor any things externall, but as the word ( *αὐτάρκεια* ) imports, out of a mans owne sufficiency: when the godly will make perfect resignation of it selfe unto God, and rests in his dispose, as most fitting, and by his grace rules the inferiour powers accordingly: & *Autarkie*, or *selfe-sufficiencie* is that whereby men command themselves and their affections, and so bring content into every condition (Phil. 4. 11, 12) I have learnt in whatsoever state I am, therewith to be content, I am instructed both to bee full and to be hungry, both to abound and suffer need. Faculty to content our selves is a grand mystery, which they that are initiated in Christianity learne, by practising selfe-denyall, and conformity to God. It is Christian art of all other worth the studying, and to be preferred before all liberall Sciences, Professions and dignities of men; skill indifferently to have and want what the world admires, that neither high things may puffed up, nor low cast downe.

ἡ αὐτάρκεια ἐστὶ χάρις  
ὣν οἱ ἐχοντες αὐτὴν  
αὐτοὶ ἀρχουσιν.

μεμύνηται.

h B. Gregor in E-  
zech. hom. 19. Nun-  
quidam fratres ars  
est aliqua humiliori?  
Ars omnino, et mira  
discipline scientia,  
qua toto nobis est cor-  
dia annisu discenda.

(Matth. 4. 4) Man lives not by bread alone, but by every word that proceeds out of the mouth of God: and God commands a blessing on that which the Mecke take in good part, whereby the benefits vouchsafed them are sanctified, and make good their severall ends in them: So that a little of that the Righteous man hath, is better then the riches of many wicked (Psal. 37. 16) This is some portion of that hundred fold (Mar. 10. 30) which now in this time, and in this earth the Mecke receive, in respect

## CHAP. 3.

respect of true use and satisfaction of which, they reape more from their estate, such as it is, then the same an hundred times multiplyed could afford, without Gods grace in a contentfull minde.

There is not any so small a gift of God, which is not tendered by him with infinite good will, which they that have grace taste in the ministration, which they meekly and thankfully accept from Gods hand. Steeped in this love, the least crumme of our daily bread surpasses in contentment all the treasure of the world, out of that tincture. I dare be bold to affirme, that no man bethinking himselfe, shall ever devise or finde out the thing or things, which being collated on him, he would desire no more, because our understanding cannot apprehend so much as our will can affect, whence it is consequent, that all things which may befall a man are so farre from contenting him, that even all things that a man is able to fancie in his minde, are not sufficient to produce a contented minde.

*S. Basl. hom.* That God is not the cause of evill.

So then onely godlineesse remaineth, which actuating meeknesse, thereby solidly perswaderh the conscience, that God hath us beloved in the Mediator, and therefore careth for us, and all things considered, assignes us that which is meetest for us; which contents and glads us with the joy that becomes our fittest condition, *Ecccl.*

*k Nihil tam necessarium est, quam cognoscere quid non sit necessarium.*

9. 7. And whereas *k* nothing is so necessary as to know what is not necessarie: this resolves a Christian, that whatsoever the Lord our God withholds

holds from him, is neither necessary nor expedient; and inables him to say in his owne wants, what *Socrates* is reported to have said in other mens excesses: <sup>1</sup> *How many things can I be well without!*

CHAP. 4.

*Quam multis ego  
non egeo!*

CHAP. IV.

*Touching the demeanure and support of the Mecke, if in their businesse they have not what successe they would.*

**T**He Mecke accept with all thankfulnesse, that successe with which God follows their endeavours; according to that of *ORIGEN*: <sup>a</sup> *Take not up the burthen thou canst not beare.* As servants of Divine providence, they limit their attempts by their power and place; stretch not themselves beyond their tedder, and without teene let the stone lye that they cannot lift. *Eecl. 9. 1.* We reade, that *the hearts and the workes of the righteous are in the hand of God*: that is, as *St. Prosper* <sup>b</sup> interprets, *they cannot goe no further then God leades them, prevaile no more then is given them from Heaven.*

*a In Ezech. hom. 5.  
Pondus ultra tene le-  
ves:*

*b De vocatione gen-  
tium, l. 1. 9. Tantum  
in studiis suis profici-  
unt, quantum ille do-  
naverit.*

The more to pacifie our spirits, it's worth the observing, that successe is not alwayes after mens dexterity, but *Gods* good pleasure. However rewards be according to the worthinesse of their labour, as no doubt the Doctor that with a good ayme preacheth most sufficiently to conversion, shall

## CHAP. 4.

c Guigo. Carthus.  
Meditat. c. 16.

d De consideratione,  
l. 4. c. 2. Plus om-  
nibus laboravi, non aut  
plus omnibus profeci,  
aut fructificavi, verbū  
insolens religiosissime  
videns, alias enim  
noverat homo, quem  
docuit Deus, quia u-  
nusquisq; secundum  
suum laborem accipi-  
et, & non secundum  
proventum, & ob hoc  
in laboribus potius  
quā in profectibus  
glorandum putavit.

shall be most glorified, though hee convert not  
so many as some other lesse sufficient teacher.  
(Es. 49. 4, 5) My worke is with my God, though  
Israel be not gathered together, yet shall I be glorious  
in the eyes of the Lord, who doth not recompence e-  
vents but labours (1. Cor. 15. 10) I labour'd more  
then they all. Of which devout St. Bernard writes  
to the purpose in hand, in this wise: Hee saith  
d not I profited or did more good then they all, religi-  
ously shunning an arrogant expression, and otherwise  
the man that God had taught, knew well that every  
one shall receive according to his labour, not according  
to the event, and therefore he chose to glory in labour  
not in successe.

For their helpe against discouragement in little  
or no successe, the Mecke promise themselves no  
great matters, as they use that are yong and un-  
experienced. Melancthon somewhere writes,  
that when he first began to preach, he was in hope  
to convert all that should heare him; but that af-  
terwards he found their Dutch Proverbe over-  
true, that he was too yong a Scholler to make a  
Lambe of an old Foxe. Meere Schollers would  
rule the world by Books, and therefore fret and  
take on if Townes and Countries bee not so or-  
derly as fine wits could contrive they might be.  
But meeke and wise men expect not to finde Pla-  
to's Common-wealth, or any Eutopia's upon  
earth, rather they would looke to finde the Phi-  
losophers stone, then a people or policy corres-  
pondent to Philosophers Bookes; therefore they  
hope not for all that they wish, neither reare  
they

they their owne hearts, nor exclaime greatly of their Neighbours, though they fall a good deale short of their speculations.

2. They presume not on their owne force in any kinde, forasmuch as God loves to give good event to rash & unapt proceedings, rather then to wiser trusted in; and so much as we diffide in our selves and rely upon God and his assistances, so much ability and likelyhood we have to performe and prosper in Gods workes, and no more.

3. They waite evermore for Gods call, assured that *God* will send them when he meanes to use their helpe: and that *Gods* calling is the originall of successe, and the onely prooffe that labour is not lost when it succeeds not. Hereupon our *Mecke man* determines and sayth in his owne heart, let God use my voluntary service, at what time, in what place, matter and manner he thinks good, I will not runne before he sends me, but I will follow whethersoever he calles me. With all possible care he prepares himselfe, that once he may be fit for *Gods* service; certain of this, that if he could doe the worke of a thousand labourers, *God* would in his time lay waight enough upon his shoulders, and that he will not be angry with them for standing idle, that he calles not to worke.

4. The *Mecke* hold it not the office of servants to choose their worke, but cheerfully to finish the taske imposed by their Masters: therefore they stomacke not that *God* uses their faculties



## CHAP. 4.

and gifts, when and as he pleaseth, beleeving the *Psalmist*, that it is a blessing to live by labour (*Psalm*. 128. 12) they give all diligence in their places, and refuse no labour as vile, which God hath annexed to them; resolved that the Lord hath not a command, in the keeping wherof there is not great reward.

The great Overseer of all things judges it convenient, that not a few of the strongest parts, and most choyce endowments should be employed in low rankes, lest those orders should seeme despicable, and none be thought deserving, that were not aloft; but in those poore places, God supplyes more hearts ease and contentation to his mecke and worthy servants, then a Kingdome or Popedome acquired by unwarrantable meanes, can in any degree parallel, or any other place yeeld them, till God set them in it; that they of great sufficiencies may not disdaine, if their inferiours be exercised and rayfed, but keepe their station till the Lord of all sayes, ascend up higher.

Now the inheritance left unto these *Mecke* is wondrous beneficiall, to rejoyce in what ever fruit of their labour, to apply themselves to their vocation, remit the event unto God with their prayers, and so rest quiet; though many times that ensues not which they would, alwaies humbling their diligent hand under Gods mightie hand.

(*Mark*. 4. 26. 27) When a man hath done his part, prepared the ground and committed thereto

thereto the seed then he may sleepe; leave th' increase to God, sleepe and rise night and day to have an eye to his field, and defend it from wilde Beasts, so securing himselfe in the divine, as not to abate humane providence; which is to trust but not to tempt God. So the sleepe which God gives his Beloved (Psal. 127. 2) is after they have done their worke in the Lord to lay them downe resting in Gods blessing, not their owne labour, and not perplexing themselves with the issues that are in Gods hand.

CHAP. 4.

*Iordanus Dominicanus* was a wise man, this was one of his sayings. *e* We would argue him of folly, that when he had sowne his seed should carry a bed into the field to observe how it grew. The fruit of mens labours passeth their observation, often times the seed, that men thinke perisht, lyes safe under the clods and springs up after some showres; so by some peculiar visitation, the paines of men that were esteemed lost come to good effect, and appeare a ground-worke of happy successe unto other mens indeavours. *Iob. 4. 36. 37.* Neither is it a regrave to the Mecke, that things are here involved, and that frequently attributed to one, which was executed by another: (men being foolishly ambitious when there is choyce, to ascribe the good that is done to them that are of most note, or that strike the last stroake) for they looke to him that is invisible, that knowes how to distinguish and manifest what was compassed by each mans industry, and in the yeare of his *Iubilee*, the day of revelation, to cause every one

*e* Inscitiae illum argueremus, qui iactis seminibus fratrii compositaret in agrum, ut incrementum, vel decrementum frugum observaret &c. In vit. ejus. c. 72. Febr. 13.

CHAP. 5.

to returne to his owne possession, and rest upon them the credit and reward of all the good effected or occasioned by <sup>f</sup> them.

<sup>f</sup> B. Gregor. in Job.  
l. 21, c. 3.

One rare advantage of *Meeknesse* is, that it fortifies a man not to be overcome of the evils of his calling, and relinquish it for the crosses thereof; and will to give over all doings, because he cannot doe all he will, but to proceed in his vocation, and doe the worke of the day in the day, maugre all the importunity and ingratitude of the world.

The Apostle *Iude* v. 23. *bids us save some with feare, pulling them out of the fire*, whence the mecke man supposes himselfe to be in the world, as it were in a fire kindled from hel, which utterly to extinguish is not in him, it goeth well, if for his part, he can plucke out a few fire-brands. As a Pastor, if in his Parish he can snatch out of the fire be it but one or two (so to say) smoakie brands ends, bleſſes God, and lets the filthy be filthy still, and ceases not preaching, because the world declines as its ages. The *Mecke* runne not out of the world because of the crossenesse thereof, fly not employment in the Church and State for the griefes, perils and molestations adjoynd thereunto, and for that they cannot ever keep an even course, and have their mindes.

The Prince of Apostles amplifies *Lots* grace, that settled in *Sodome*, 1. *Pet.* 28. He was not discouraged at the wickednesse of the place to fly them and the world, but in confidence of God takes heart, though with much and daily griefe for

CHAP. 4.

for their finnes, to continue among them; to try if by any means he might convert them to God. St. Paul (1.Tim. 3, 4) willes the domesticall government of him to be lookt into, that should be ordered a Bishop, because even petty Magistracy shewes a man, and proves his vertue and meeknesse, and much more the greater. I will shut up the point with that (Eccl. 10. 15) *the labour of the foolish wearieth every one of them, because he knoweth not how to goe to the City*: the minde of all men seeks beatitude, the good and consolation it was made for. As Boethius neatly, & *It inquires its owne good, but as a drunken man, is ignorant which way to returne home*; the home or City the Wise man means is the place of rest, and secure repose where a man may be at quiet, which is the chiefe good that is a Sanctuary to the heart in all greivances. And the Mecke skill the paths to this home and City after the sentence of St. Nile, as <sup>h</sup> *a speedy travailer quickly gets to a City, so he* (the student of meeknesse, of wisdom) *to tranquillitie and quiet of mind*: however accidents may chance he hath where to eate the labour of his hands (1.Sam. 30. 6. Psal. 42. 5. 11) stayes himselfe in God, and sings *returne unto thy rest O my soule*, in the midst of provocations and infortunate casualties.

Euagr. bish. Eccl. l. 5. c. 19.

g De consolatione Phil. l. 3. prosa. 2. Bonum suum repetit, sed velut ebrius domum, quo tramite revertatur, ignorat.

h Scrm. de gula.

## CHAP. 5.

## CHAP. V.

*How the Mecke demeanes themselves in publike  
affaires.*

**I**N the carriage of publike matters, whether Civill or Ecclesiasticke, the Mecke abide alwayes the same, as there is nothing new under the Sunne, the world is ever like it selfe; bad in all generations; there alwayes have and ever will be offences in officers, corrupciōs in Courts. Its impossible for the most excellent Governours to reforme all things, that are forced not to mend some, lest the rent should be the worse, and to looke through their fingers when great men slip, lest curbing a disorder they should make a confusion: As *David* tolerated *Ioab* with willingnesse by compulsion, which *David* though we see propounded by God himselfe, to be as an exemplary Ruler unto Kings.

*Hezekias* and *Iosias* were they not a couple of incomparable Princes, yet the Propheticall *Scripture* records, how prevalent abuses were in their Regnes. What Minister, Master, Supervisor, can so rule his little flocke, small family, petty charge, that there be no defect nor disorder: then if there be any equity in him, let him seriously weigh in what he should doe in a great house, in a very great land. I am not ignorant that every unwise man thinks what the slave speaks in the

Comedian :

Νεστ μὴ γὰρ σφάλλ-  
μυς.

ἐκὼν ἀίκομαι γὰρ δὲ  
μυς.



## CHAP. 3.

*Oportet me fuisse Regem.*

Comedian: that he should have been made a King. And he that is unmeet for a sorry Trade and meane science, conceits himselfe fit for the government of all the world: but wise men are of another minde, therefore Magistrates finde them the most moderate censurers of all their actions. As for us, remembring the generall and great exorbitancie of mans nature, the strange depravation of manners, the intractable and rebellious indisposition of the times, we may justly thanke God and our Rulers, for any measure of help and happinesse by their authority, and comparing our Hand with other Countries, it will appeare no Nation hath so little cause to complain, none so much reason to blisse God and their Prince.

A Meekeman will set before his eyes (*peccata temporis, vitia gentis*) finnes of the time, finnes of the Nation, above all force of Law in Sacriledge, faction, usurie, swearing, drunkennesse. If all the vertues of *David, Hezekiah, Iosiah*, and all other the most famous Princes that ever swayed scepters should as we humbly pray, in the most heroicall degree, be conferred and united in our Sovereigne Lord, he might repress I grant, as he hath begun already, and I hope he will more and more repress: But pardon me if I doubt, whether so mighty and gracious a hand could plucke up the roots of these nationall finnes. Ingrate creatures that we be, who inveigh against our Governours, when their good proceedings are crossed by our finnes: Instead of striking

## CHAP. 5.

every man upon his breast, and crying Lord be mercifull unto a state that labours under the burthen of my many finnes, and blot out the transgressions that slacke the worke of Reformation, and hinder the Honourable designs of them that care for the publike good; if any thing fall out otherwise then well, the generallie imputes it to some of the great ones and unmecke, as they be furiously taken on, and thinke it good service to censure and blaspheme dignities.

Taste now how sweet the fruit of this meeknesse is, as Subjects should to understand what person a man susteineth to discharge his owne part, and not to swim with the streame of corruptions, for the rest to commend the cares of Princes and his Superiors unto God in humblenesse of prayer, if any thing succeed according to his pious supplication, to render the praise to God, and his Vicegerents; if not to attribute it to the world, and the course of things under the Sunne, and the iniquity of the times. To entertaine matters that are well carryed with a thankfull minde, and in other with an indifferent; to let things have their course, and tolerate that which God indures. However things goe, and times and manners be, not to eate up his owne heart, and consume himselfe with fretting: no, no, since nothing will be the better for his indignation. *Thrice happy and blessed are the Mecke, in what Land soever, that thus inheris the earth.*

CHAP. VI.

*Of certaine Considerations helping and assisting unto Meeknesse.*

**N**O doubt by the passages fore-going some may be so farre in love and desire of Meeknesse, as gladly to heare of all furtherances thereunto, who in their devotions may make use of these particulars following.

First, when it is worst with thee, seriously muse whether there bee any of all thou knowest with whom thou wouldst readily exchange thy selfe and all that is thine, for him and all that is his. It is likely there is none would make scruple to change his Beauty with one, his Wealth with another, his Honour with a third, his Learning with a fourth; but certainly, there is no wise and godly man, but hee would take a long time before hee would make a totall and complete change with any other under heaven. Bee ashamed then to be discontent if being but one man thou hast not all things, seeing all things expended, thou art not inferiour to any one, thy selfe being Iudge. This veritie was not wholly unknowne unto wise Solon, who (as Valerius tel-<sup>a</sup> us) said that <sup>a</sup> if all men could bring their severall evils into some one common place, every man would rather carry home what hee brought, then stand to take his share by equall division.

<sup>a</sup> Lib. 7. c. 2. *diebat si in unum locum cum-  
sti mala sua contulif-  
sent, futurum ut pro-  
pria deportare domū,  
quam ex omni misere-  
riarum acerbo portio-  
nem suam ferre mali-  
lent.*

Second-

## CHAP. 6.

b Serm. 3. Quod filiis Israel subtiliter prophetatum est — Manna enim illis contra divina precepta tractantibus effecti sunt vermes, id est contumacie ultores et vindices.

Ego animo cupido atque oculis indomitis fui. Perpetuo saepe peccas, ut fit tibi quid tantopere cupias. Et similia multa apud Plautum.

B. August. in Psal.

122.

Secondly, meditate what ease and quiet there is in dependency upon God and resignation, and into what bryers they cast themselves that seeke what God casts not upon them. Which (as St. AMBROSE <sup>b</sup> writes) was finely prefigured in the children of Israel; for when they touched Manna against Gods command it turned into Wormes, that is, revengers and punishers of their Disobedience. The Manna which God meates unto us is heavenly bread, that which wee scrape together of our selves proves a Worme, gnawes the Conscience and makes us fret. It is not in the power of man to sever vanity and vexation from any creature, that is the sole worke of God; removing the curse which mans sinne introduced; hence the best creatures cause vexation, had other wise then God wils and blesses them to us: and therefore, wee must prostrate all our plots at Gods feet, and breake our desires at his will, that our eyes be not untamed, set on all they see, nor our hearts longing and sicke of the Creature, that we bee eager of nothing, else wee cannot doe but wee shall over-doe, nor have but we shall be had, and so God be urged to scourge us in our loves, and deprive us of comfort in that which abridgeth him of us.

Thirdly, hee that would be Mecke must take heed of being proud (Eccles. 4. 8) for the proud are reconciled, will elect and cut for themselves; therefore God blowes upon them and scatters them in their imaginations, so that in their best wisdome they reape nothing but vanities and vex.

vexations. Wherefore learne of CHRIST to be humble and mecke, first humble and then mecke, and who soever dislikes his fortunes, let him say with DAVID; *Quis sum* (2.Sam.7.18) *Who am I Lord, that thou hast brought mee hitherto*, and with IACOB, (*Minor sum*) *Lord I am lesse then all thy mercies* (Gen.32.10;) and with the BAPTIST, (*Non sum dignus*) *I am not worthy to carry thy shoes* (Matth.3.11) and then, if hee can, let him hold himselfe too meanly intreated in any state, or too basely imployed in any worke.

Fourthly, looke for nothing but evill under the Sunne in the world, and of the world (Eccles. 5.8) *If thou seest Oppression and violent perverting of judgement in a Province*, marvell not at the matter, for hee that is higher then the highest regards, who would not permit evill if hee could nor draw good out of it. Quiet thy spirit then with that of Boethius, c. If you respect the providence that orders all things, you may perceive there is nothing any where ill; for as St. THOMAS there declares it, *Very evils are good, respect had to the divine Providence, which disposes them to the good of the universe*. Suffer we Gods will to be done (if Gods infinite holinesse can permit what hee hates) wee may hate and grieve for the evils we cannot helpe, and yet be mecke and undisturbed. Eccles. 7.12. Consider the worke of God who can make that straight which hee hath made crooked, and who requires that at our hands. Therefore goe to acquaint thine eyes and cares without disturbance, to see and heare what thou abhor-

CHAP. 6.

c. De consolatione  
Philosophie, lib. 4.  
prosa, 6. si disponen-  
tem providentia spe-  
ctes, nihil usquam  
male esse perpendas.



## CHAP. 6.

abhorrest; expect scandals, and say therein, *Sic est mundus*, this is the fashion of the world. Hee that would have nothing to offend him shall be more offended then any other.

It is not imposed on thee to expell the Devill out of the world, and rectifie all things, leave them unto Millenaries and Old-wives dreames, of Paradises upon earth, and reforming all things as they were in the good beginnings of your grand-mother *Eve*. Make thy peace with God and approve thy doings to him, then smile at the frownes of fortune, and advance thy selfe above the contempt & sinister judgment of the world; and with the divine Apostle (1. Cor. 4.3) *Care not for mans day*, this is their houre, their day wherein they will say *what they list*. But wee have not learnt where *Meckesse* dwels, if we be transported with anger or griefe for their Ob-

d Serm. 6 de St. Andrea. Abst uf, adeo pueriles, insipientes, defectuosi, ac debiles sumus, ut pacem, virtutem ac gratiam cordis nostri, in aliorum manu, & in potestate improbitatis eorum ponamus.

loquie or censures. Sweetly *Dionysius Carthusianus*, & God forbid, that wee should bee so childish, undiscree, imperfect and weake, as to seare the peace, vertue and grace of our hearts in other mens hardness, and within the power and reach of their impietie.

Fifthly, Let patience have its perfect worke (James 14) which is so to subject the will of man unto Gods will, that hee would not have his evill lessened nor his good increased, but as God well pleaseth. Desires not to have the thing which God (that is wisdom and love) thinkes not good to impart, kisses the soveraigne hand that smites him, in affliction beleeves it good for him

to

to be afflicted, as blessed AUGUSTINE writes,  
*"I am sicke in bed, but even so, seeing that pleaseth  
 God, what should I say else, but that I am well. The  
 proficient in meeknesse cannot devise the acci-  
 dent or ill hap, which hee findes not in his heart  
 to take patiently, considering it ordered by God.  
 As the noble Earle Picus Mirandula said, hee  
 could not bee angry for any event, unlesse some Cas-  
 siders flust with his notes and collections should mis-  
 carry, to the losse of his watchings and night paines,  
 but seeing all his studies were for God and his Church,  
 and no such thing could happen without Gods com-  
 mand or permission, hee hoped that in such a hazard  
 hee should not be over-gone with griefe and passion.  
 For this reason (Luk. 21. 18) wee are admonished  
 to possesse our soules in *g* Patience, which as  
 one of the Ancients speaketh; \* No sooner taketh  
 the Fori of the mind, but it instantly allayes all per-  
 turbations, keepes the Soule in possession of it  
 selfe, which in extremity of passions is besides  
 it selfe, whether too much grieved or over-joy-  
 ed; for St. Hierom informes us aright, *g* Patience  
 is necessary not onely in adversity, but also in prosper-  
 ity, that we exalt not our selves more then becommes  
 us; nay it is held the greater of the two to be  
 temperate in joyes, and passe through praises  
 without dammage. So by the perfect worke of  
 Patience a Christian is perfect, as who in his  
 owne sense is neither wanting in good nor ex-  
 ceeds in evill, and no more tooke with one thing  
 then another, but alwayes and in all things alike,  
 at Gods pleasure and service.*

CHAP. 6.

*c* Epist. 149. Ego in  
 lecto sum— sederi-  
 am sic, quoniam in  
 Domino placet, quid  
 aliud dicendum est,  
 nisi quia recte sumus.  
*f* Nisi serinia que-  
 dam deperirent, qui-  
 bus elucubraciones e-  
 jus & vigilie stipa-  
 bantur -- E vita ejus  
 per Ioannem Francis-  
 cum Picum.

*g* Dum arcem in men-  
 te suscepit, omnes  
 mox perturbationes  
 compefcit. Exerat 2.  
 ad missam apud St.  
 Ambros.  
 \* *g* Gregor. in Iob.  
 lib. 1. c. 9.

*g* S. Hierom. in Eccl.  
 7. Patientia non so-  
 lum in angustiis, sed  
 & in latioribus est  
 necessaria, ne plus  
 quam concedat exal-  
 temur.

## CHAP. 6.

*h Adeversionem superbia. p. 90.*

St. Ephrem shall close this discourse, *h When thou takest heavie and bitter things that are against thy will as if they went with thy will, then acknowledge thy selfe to have attained the measure of a pious and religious man, Iob. 1. 21.*

Emptie thy selfe then of all propriety, election, pleasure or inclination to, or in one thing more then another, learne how to finde God in every creature, that thou mayest with the same thankfulness receive evill and good, unlesse thou mightest see in Gods glasse what would conferre most to thy finall blisse, give no prelation nor make no choise of one thing more then other; but conclude that the best which God assignes, and whiles thou art below bee this thy vote. God in CHRIST is enough for mee, povertie, riches, sickness, health, honour, reproach, inferioritie, promotion, something, nothing, what God sees fittest for mee to glorifie him and doe service among men, let that come in the name of the Lord.

God all sufficient, grant us in meeknesse so to inherit heaven upon earth through righteousness, that wee may possesse the earth that is above the heavens, the land of the *Living*. in stabilitie and soliditie of eternall good. Thou Lord that hast created such large desires in us, as nothing can satisfie but thy selfe, be thou the portion of our inheritance, that however things goe or come, wee may find out lots fallen in good ground, and live eternally contented in and with thee, through IESVS CHRIST our Lord. To whom, &c.

FINIS.

BEATI QUI ESURIUNT.  
THE  
DESIRER.

A  
TREATISE OF  
Christian *Hunger* and *Desire*,  
handling the Fourth  
*Beatitude*.

---

By IAMES BUCK, Bachelour of  
*Divinitie*, and Vicar of *Stradbroke*  
in *SUFFOLKE*.

---

PSAL. 107. 9.

*Inanis fuit anima quamdiu in errore fuit, sed recognoscens se  
esse in errore esurivit, sed clamando ad Deum satiata est  
bonis —*

Remigius Alsfiodor. *ibid*.

*Dum satis putant vitio carere, in id ipsum incidunt vitium quod  
virtutibus carent. Quintilian. lib. 2. cap. 4.*

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NON SUM MELIOR PATRIBUS.

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LONDON,  
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THE  
DESIRER

TREATISE OF

Christian Prayer and Devotion

including the Power  
of the Holy Spirit

BY JAMES BUCK, B.A.  
OF THE UNIVERSITY OF OXFORD  
IN THEOLOGICAL STUDIES

THE AUTHOR'S INTENTION IN WRITING THIS TREATISE WAS  
TO EXHIBIT A CLEAR AND CONCISE STATEMENT OF THE  
PRINCIPLES AND PRACTICE OF CHRISTIAN PRAYER AND DEVOTION  
AS TAUGHT BY THE SCRIPTURES AND THE FATHERS OF THE CHURCH  
AND TO SHOW THE IMPORTANCE OF THESE PRACTICES IN THE  
LIFE OF THE CHRISTIAN

FROM THE PRESS OF THE UNIVERSITY OF OXFORD

LONDON: Printed for John Gears, and Will. Coopers, 1777.





# BEATI QVI ESVRIVNT.

MATTH. 5. 6.

Blessed are they that hunger  
and thirst after Righteousnesse,  
for they shall be satisfied.

CHAP. I.

*What Christian hunger is, and the  
sustenance thereof.*



His Beatitude, which perfects *Desire*,  
succeeds orderly after the former  
qualifying anger that the other ha-  
ving rectified the Irascible facultie  
this might accomplish to Concu-  
piscible, and the Soule having purged ill hu-  
mours in godly sorrow, and concocted passions

K

in

## CHAP. I.

in holy Meeknesse growes hungry and thirsty of righteousness. Spirituall desires are expressed by hungriing and thirsting as connaturall to new life, and aspiring after all kindes of good in all extent and variety of affects, and issuing from all parts and powers (*Psal.* 84.2) and most importunate and working Hunger, and Thirst; either of them signifieth ardent desire, both together the most exceeding vehemencie thereof, all this implies the excellent vertue of Grace which by guidance of the Spirit is thus desired.

In common hunger and thirst there is a want, and a sense thereof, and a desire of such reliefe as is naturally knowne requisite, and paine till such supply be made. In this Christian hunger & thirst there is likewise an apprehension of our deficiencie, and a longing for the succour which is spiritually knowne convenient to strengthen the soule, and much inner straitning and drynesse till therewith refreshed.

ANGELOMVS teaches rightly \* that our Lord saying; *blessed are they that hunger, had an eye to famulicos fidei præ-* *faiths hunger bitten.* For the hunger and thirst must be correspondent to the food, which being Evangelicall comfort in remission and sanctification, requires evangelicall appetite in faith and repentance, wee must not onely perceive our owne emptinesse by the Law but in the Gospell have sense and knowledge of divine goodnesse and supernaturall sweetnesse, or wee cannot hunger and thirst righteousness.

Now wee ought to understand that in Spirituals

## CHAP. 1.

tuals the appetite is aswell from God as the meate; *Neither could wee hunger the bread that comes downe from heaven, unlesse, as St. FVLGEN- TIVS speakes, b Hunger were granted to them that loath meate by him that vouchsafes to give himselfe for satisfying meate to the hungry.* For as an affection above nature it is immediatly frō God the infuser of all grace and donor of all blessednesse, who denies it to none that labour for it, as they are assisted by the helpes which for CHRIST'S sake bee gracionly affoorded unto all. Therefore (Pascubius soundly applies) *this hungering against sloathfull remissnesse, c and not doing what in vs lyes, and against all proud resting content in our owne store, and what wee have or can have of our selves without the free grace of God in CHRIST ever inabling us, Luk. 1. 53.*

b Ad Monimum de predestinatione, l. 1. c. 1. Nisi ab ipso satisficientibus esuries detur, qui se ad faciendos esurientes donare dignatur.

c In Matth. 5. Esurientes & non torpentes, neque in se, aut in suis quibusq; rebus affluentibus

Whereas in participles is signified acts with the continuation thereof, when it is said, Blessed are they that be hungering and thirsting, it is implied that hunger and thirst in those that will be blessed, must be perseverant unto the day of refreshment, and that they must runne through our whole life, and the sounder life the more hunger, *Psal. 42. 12. In Gods temple the fire must not goe out by night, Levit. 6. 5.* And the mysterie thereof as St. CYRIL declares is, *d That the fire which CHRIST came to send must be cherished in us all the time of our lives, that wee may be ever fervent in Spirit (Rom. 12. 11) inflamed in burning desires.*

μακάριοι οἱ πεινῶντες καὶ διψῶντες.

d Hom, Pa/ch. 2. p. 30.

Shortly then the hunger here blessed, is the

## CHAP. I.

s. Chrys. in Psal.

41. 1.

s. Aug. ad Maximū.

Out of which Bishop  
Primasus transcribes  
in Apoc. 1.

s. Chrys. hom. 75.

s. August. contr. 2.  
epist. Pelagian. lib. 3.  
c. 7.Maximus Con-  
stantinop. de charitate  
cent. 3. sent. 42.

s. Chrysost.

ε διχαιοσύνη ἐστὶν ἔξις  
καὶ θ' ἢν ὁ ἐχὼν περὶ  
αὐρετικὸς ἐστὶ τῶν φα-  
νομένων αὐτῷ ἀγα-  
θῶν.

advancing the desire of righteousness above all other desires, either that wee have to any inferiour good, or that the wicked have to any evill, which is the worke of the Spirit of might and fortitude, that subdues all severall pleasures, and masters all paines in the way to righteousness, (1. John, 4. 4) Greater is hee that is in you then hee that is in the world; therefore, as a more powerful Agent, hee excireth stronger desires to holiness in the religious then they be, that transport carnals to ungodlinesse, and make them more hungry of their lusts then of their meate.

The food of the hungry is Righteousnesse that is absolute conformity to Gods will, for wee hunger bread to doe Gods will on earth as it is done in heaven. The world hath a Dogs appetite, insatiably hungers and thirsts, but what, rapine of other mens goods, unjust gaine, mammon of unrighteousnesse. But Christian hunger is to doe equity and all workes of Justice with an abundancie of transcendent affection, as inclined thereto by divine motion, and that it may feede of the heavenly promises made to them; if they bee done from principles of grace. Yet rests it not in particular Justice, but extends it selfe to universall righteousness in all duties to God and man, to righteousness as righteousness in all the latitude. And none can bee righteous without such thirstings; because as PLATO defines, Righteousnesse is a *ε habite* whereby the haver is indiciantly desirous of whatsoever appears good

## CHAP. 2.

good unto him. Hence the Christian longs not onely himselfe to be completely just, but that Iustice might also have a perfect worke in all others, prayes and labours that the whole world might be a Paradise, all things carried according to the highest right. All righteousnesse is to a good heart as the best meate to a hungry stomach (Psal. 119. 130) *How sweet are thy words unto my taste, for my owne sustenance and confirmation, sweeter then honey to my mouth in the refreshing of others; for the edification of my neighbours doth more delight mee then any sweetnesse of any earthly thing.*

*Quia plus me delectat proximi edificatio, quam aliqua terrenarum rerum dulcedo.*

## CHAP. II.

*Of the effects and Characters of gracious hunger.*

**I**T layes a holy and pleasing necessity upon the minde, will and affections, that they cannot but thinke of desire and covet Righteousnesse, as the hungry and thirsty doe meate and drinke, *Deut. 6. 7 8. 9.* There is a proverbiall speech, that hunger breakes through stone walls, with what violence doth our sweet Master cast downe the Prince of Apostles (*Math. 16. 23*) when hee was objected as a fence betweene him and his meat, this sacred hunger wrastles through all impediments of divine service, stands not upon labour or cost, so it may eate the fill, sets the soule besides it selfe in affection to righteousness

*S. Chromas. in Matth. 5.*



## CHAR. 2.

a De incorrupta Virginitate, pag. 112.

112. τὸν δὲ αὖτως ἀν  
πρὸς τοὺς μαρτυροῦντες  
τὸ τὸ καλὸν ἀπολαύ-  
σας, ἐν θεσμῶν μαρτύ-  
ρων ὅντως ἐραστὴν ὄ-  
ντων βλέπειν ἀπο-  
λαύσας.

b Omnia amaritudinem pro dulcedine sumit, quia patienter sustinet omnem praesentis vitae adversitatem pro amore supernae, id est aeternae beatitudinis.

c Rom. 37. ad fin.  
τὴς ἡ ἀποδείξας τὴν  
δουλίαν ὅτι ἐν  
τοῖς ἐν ἐμοί.

d In Cant. serm. 5.  
Quandoque in pin-  
guis iam factus est pa-  
pis Christi. Tracta-  
tur in conciliis, disce-  
ptatur in iudiciis, dis-  
putatur in scholis, cā-  
tatur in Ecclesiis, re-  
ligiosa sunt haec ne-  
goria, sed vade ad ex-  
itus aquarum: pensa,  
quis generalior istorum  
finis sit operum, vide  
si non per haec omnia  
quodam exerceantur  
meritum de Chri-  
sto. quae sunt res no-  
men est Christi.

that it is senselesse of trouble in Gods cause, and distracted, that I may so say after St. BASIL, *wish divine distraction for the fruition of good, that it may enjoy as much as it would of that which is really contentfull*, nor can there be mingled such a bitter cup, as the thirsty spirit would not for righteousness sake gladly drinke. *Prov. 27. 7.* The full stomach loatheth the hony-combe, but to the hungry soule every bitter thing is sweet: as *Salon interprets*, to him that *hungers and thirsts righteousness, all the bitterness of adversitie in this life is sweetness, which he patiently endures for the love of eternall* <sup>b</sup> *blestnesse*.

Secondly, hunger of Righteousnesse inferres abstinence from the worlds dainties, and labouring for the meate which perisheth not. For will, if unfained workes to its power, and as St. MACAR inquires, *What is the demonstration of* <sup>c</sup> *will but voluntary labour?* The hungry Christian makes Religion his meate, affects other things in reference to that, and not that in reference to other things, as many are hungry of divers offices in Christianity for temporall living, not for eternall life; now that CHRIST'S bread is not dry, many would eat it in sensuall appetite. Gravely our Countreiman GILBERT, *Hee is handled in Councils, discussed in Consistories, disputed in Schooles, sung in Churches, all those are Religious employments, but ponder what is the more generall end of all these workes, see if by all those there bee not made marchandises of Christ, CHRIST'S name is a gainefull thing.*

But

But hee that hungers Righteousnesse is farre from ayming principally or greatly at temporall advantages in Sacred functions. It is an observation of Sr. GREGORIE, *Some that they may enjoy God use the world by the way, and some that they may enjoy the world will use God on the by*; but they that hunger righteousness, make it their chiefe and their all (*Eccles 12*) they are not of them that use God and his worship, as if they used him not in service (to the *Scene* and *Hypocrites* stage) but they cause all things to stoop to righteousness, and in the Kingdome of grace, let grace have the dominion and command all.

Thirdly, hunger of Righteousnesse devotes us to Gods word the food of our Soules, as naturall hunger affects men to ordinary meate and drinke. Thus blessed *Casarius* resolves, *Thou dost hunger righteousness, if thou beest disposed meekely and chearefully to heare Gods word*. There is no hunger in him that leaves his stomach at home when hee comes to Gods house. Now hunger is not affectate of this or that juncate but desirous of wholsome food; therefore, they but pretend hunger that are of itching cares or of dainty cares.

Of itching Eares that divert the hearing of sound doctrine proposed by the holy *Catholique Church*, and are insatiable in gidding to some Lectures where teachers raise doctrines of their owne fancie, and make uses against the publique Spirit, and for the private ghost of every hearer, which sutes to the lust of women and vaine men,

*In Job. 1. 2. cap. 5.  
Sunt nonnulli qui ut  
fruantur Deo, dispen-  
satores utuntur hoc  
seculo, & sunt non-  
nulli qui ut fruantur  
hoc seculo transitorie  
uti volunt Deo.*

*Theod. studita ser. 4.*

*& Iustitiam esuris si  
verbum Dei patienter  
& libenter audire  
volueris Rom. 26.  
Where hee much ur-  
ges this matter.*

## CHAP. 2.

who thereby are exempt from all judgements but their owne and made Iudges of Scripture, and at liberty to deny whatsoever they list nor to say the Scripture meanes, and take into their faith what they please to hold the Scripture intends. 2. *Tim.* 4. 3-4.

Of dainty eares that listen more after curious termes and passages of wit that furnish the tongue, then effectually dispensing of truth, that may convert the conscience, and nourish the heart (*Ezech.* 33. 32) Marke what the great Preacher St. *Chrys.* tells his auditory, *this destroyes the Church, that you seeke not to beare a pricking Sermon, but one that may delight in the sound and composition of words, hearing us as it were Ministrels, and we doe miserably, following your lusts, when it were expedient to root them out.* 8

g *Tom.* 4. ser. 34. In  
Acta ser. 16.

To him that hath hunger, the whole Scripture is refection, and profitable to edifie in Righteousnesse (1. *Tim.* 3. 16) which is assured by our Lord saying; *Man shall not live by bread alone, but by every word that proceeds out of the Mouth of God.* *Matth.* 4. Shall not that be savourie which God breathes. *DARIAN* shews in his <sup>h</sup> glasse, that the word of God hath incomprehensible sweetness and vertue, for whatsoever the holy Spirit hath indited, is in very truth, vivificus cibus, and the delicious fare of a chaste, sober, and humble <sup>h</sup> soule. Hence the more holy desire hath beene kindled in any breast, the more hath it burned in love to the word, as *DAVID* the man after Gods owne heart, desiring

h In speculo Monachorum, pag. 389.

desiring to doe whatsoever might bee pleasing unto God, could not satisfie himselfe in uttering most affectionate longing admiration and respect of the word in all the titles and names thereof.

## СНАР. 3.

He that hungers righteousness performs service to God with such content, as the hungry and thirsty eat and drinke: and applies himselfe with like speed to Gods worke, as the most hungry doth to his meate. St. GREGORY NAZIANZEN writes, that *zeale indures no delay, and one*

day is a whole age : to them that long and are sick  
of desire. The Israelites were to eat the Passco-

ver in haste, that is after the application of blessed GAUDENTIUS, *Non lento corde et ore languido,*

*but with all greedinesse of minde as truly hanging  
and thirsting righteousness. In the body weake*

labour and faint exercise abate stomacke and im-  
paire health; and for the soule, that of St. BA.

SIL is a sure rule, <sup>1</sup> whatsoever referres to godlinesse if it be not done with love and life it is dange-

We must suppose our selves dying, if wee sa-

your not our meate the things of God, and considering that true habits of verue and grace ad  
with delight and pleasure, thinke not our selues

with delight and pleasure, thinke not our selves  
well if we performe not every spirituall duty in  
spirituall sense and ioy as tasting the good there-

i Ser. 14. in Cyprian.  
ἐξ ὧ φίλοι, πῶς ἀνακο-  
ληθὲ ὁ ἥλιος, καὶ βίβος  
ὁ λαὸς ἡμέτερος μετὰ  
τοῦς πόδες καίμενοι.  
k Trattatu 2. Sed  
cum omni aviditate  
animi, quasi verè e-  
surientes.

1 Definit. contr. 130.  
πάντο συντελεῖν ἐς  
θεοσέβειαν, μὴ μετ'  
ἐπιθυμίας καὶ σπαρτήs  
γεύματος ἐπικινδύνου.

## CHAP. 2.

**LICANUS.** *m* We must know our selves perishing to Godward; except we all the works of God with greedinesse, with good will, with gladnesse. Wherefore they are in an ill condition, that without inner relish and motions, observe Christianity as a custome, and superficially passe over the services thereof.

*s. Chrys. in Hebr. bñ.  
10. apostol. peror.*

Vnder drynesse of heart, when wee taste not the bread of heaven, finde not joy in good duties, in such indisposition of soule we must doe as when wee are sickly and out of temper, force our selves to eat against stomacke, and so revive appetite: Exercise and labour will produce health, and health hunger, for as naturall hunger is a signe of bodily health, so spirituall of soules health.

*s. Chrys. in Gē. ser. 4.*

In this point of hunger and content of well doing, we must distinguish betweene that delight which the will educes, expending the dignity of God and his service, and how holy and good all his will is (this is a vertue and in our liberty by **CHRISTS** grace) and that joy which flows from without and recreates in divine offices, but is no grace, nor in the compasse of our will, but an arbitrarie incouragement for beginners. This is well taught by the most suble *n* Doctor in these words. *Those that are called devout have gust of greater sweetnesse then others that are farre more solid in Gods love, who would a hundred times more readily endure Martyrdom: neither is sweetnesse an act deriued out of the will, but a certaine passion contributed to the act, whereby God al-*

*n. Scot. supra 3.*

*Sent. dist. 27. Aliqui qui dicuntur deuoti, sentiant aliquam maiorem dulcedinem quam alii multo solitiores in amore Dei, qui centuplum propriis sustineant martyriam, nec dulcedo est actus voluntatis elicitus, sed passio quædam actui retribuitur, qua Deus afficit, & nutrit paruulos ne deficiant in via.*

*lures*



lures and nourishes little ones, that they faint not by the way. It is better for the growne and experienced Christians, that they can and will serve God at their own costs and charges without any pay here, and against all inward reluctancie, and difficulty, that they be able to outgoe nature, and quicken appetite purely spirituall to duty, as duty and gladding the spirit, not delighting the sense, which is the sincerity and quintessence of blessed hunger. This is to doe manfully as St. BERNARD finely deduceth it, *to persue vertues for the vertues themselves, and for the sole good pleasure of God with all affection to them, though not with delectation from them, and such a one complies the best that may bee to the Prophets monition, delight thy selfe in the Lord; for he speaks of that delight which is a vertue, not of that which a reward.*

## CHAP. 2.

*Thom. de Kemp. de Imitatione Christi. l. 6. T. 15. in fin. Rosignol de Christiana perfectione. l. 5. c. 6. Reinald de praxi paenitentiali l. 2. 10. 134. o S. Bern. ser. 6. in quadrages. Multaq; viriliter agunt si virtutes ipsas, non pro delectatione quam experiuntur, sed pro virtutibus ipsis, & pro solo beneplacito Dei. tota intentione, et si non tota affectione sectantur, nec dubium est, quin optime complacere qui huiusmodi est, Prophetæ admonitioni, delectare in domino quoniam non de affectu loquitur, sed de exercitio, affectus enim beatitudinis est, exercitium vero virtutis.*

## CHAP. III.

*Touching the Latitude of blessed Hunger.*

**H**Oly hunger is in continuall appetite of well doing, and proficiencie in righteousness never satiated, nor thinking our selves just enough: as St. BASIL collecteth a lence, that *a Christian is to doe good with insatiable desire, alwayes pressing after more.* Here only it is a vertue to be auaritious, and never satisfied. God that is of infinite goodnesse and sanctity, must be loved and served with illimited desires

*a Insuper. uel in  
bucias anapeto, aet  
peris to klion epi-  
rbum.*

## CHAP. 3.

desires and endeavours of purity. The borne of God strives to be pure as Christ is pure, righteous as he is righteous (*Ioh. 3. 3. 7*) aymes at all righteousness sets himselfe no bounds, erects no pillar as if there were not a *plus ultra*, being confined to nothing but divine pleasure and imitation, he is universall, for things, times, places, persons, ever like himselfe and resembling God.

There is no measure nor skints set love and desire, but that may be alwayes greater: charity propounds not to love God for any set time, or with any set degree, as St. BERNARD<sup>b</sup> discourseth; *the righteous never sayes enough, but ever hungers and thirsts righteousness, and if hee should live ever, would ever doe his best to bee more righteous; which perpetuall hunger of the righteous meritts everlasting refreshment, and is one reason that our service that is but for a time, is crowned with eternall recompence.* DAVID the man after Gods own heart, fulfils (*Acts 13. 22*) *all his will*; that is the plenary will of God in all the particulars wherein it variously notifies it selfe, he that hath the minde of Christ (*1. Cor. 2. 16*) would have nothing of Gods will and of righteousness unfulfilled, but extends his desire to all that is good in all the denominations and circumstances of it. *Phil. 4. 8.* DANIEL is termed a *man of desires*, (*vir desideriorum*) for his study to understand the complete will of God, and accommodate himselfe therunto (*Dan. 10. 11*) And the vessel of Election powers forth himselfe in most affectionate intreaties to all Christians, that they would

<sup>b</sup> Epist. 253. *Vera virtus finem nescit, tempore non clauditur, unde est illud, charitas nunquam excidit. Nunquam iustus arbitratur se comprehendisse, nunquam dicit satis est, sed esset semper, sititque iustitiam, ita uti si semper viveret, semper quantum in se est iustior esse contenderet. Non enim ad annum vel tempus in scar mercenarii, sed in eternum divino se maculat famulatur. Sempiterna itaque iustitiae esuries sempiternam meretur refectionem.*

prove not only the good, but the perfect will of God; that is, have ever in their desire still greater glory unto a God, and direct to that scope all their assays and consultations.

CHAP. 3.

d Rosinol de Christian perfectione, l. 3. c. 10.

Let our eyes alwayes looke on, and looke up to see what a distance there is betwixt us & heaven, how farre the measure of a man is short of the measure of an Angell, that wee may discern what a way wee have yet to walke. The Apostle Phil. 3. 12. 15. as St. Primasius notes, calls himselfe imperfect perfect, imperfect as not comprehending what he desired; perfect as hungering Righteousnesse in all the plenitudes thereof, and with all labour ayming at the highest prize.

e Imperfectum perfectum se dicit.

Now wee may justly be provoked, to desire all that is good, because no good desire shall bee unsatisfied (Psal 81. 11) *Open thy mouth wide and I will fill it*; multiply therefore thy godly desires: thy desire is thy capacity of good, after the saying of Mr. Florus, *Thy receipts shall bee according to thy desires*. If wee be open in desiring, God will be free in giving, we may aspire and attempt good enterprises to our power, yea beyond our power, because CHRIST hath blest such hunger, and it cannot be in vaine under Gods helping hand, according to the animation of Archiepisc. Eborac. perswading HALITGAR to write a Penitentiall, & *Fear not you the greatnesse of this worke*; for hee will be with thee that said, *open thy mouth and I will fill*. And if the Lord doe not instantly satisfie our craving stomach, let not that turne or blunt the edge of our desire, but as

f Quantum dilataueris, tantum capias. Florus Magister adversus Amularium.

g Archiepisc. Eboracensis in Epist. ad Halitgarium. Nolite timere huius operis magnitudinem, quoniam adest tibi qui dixit, aperis os tuum et ego adimplebo.

in

## CHAP. 3.

*Qui replet in bonis  
desiderium tuum,  
That is the Soules  
mouth,*

*h In Lev. 1. 19. 7.  
Qui conatur quantū  
potest, etiam si plene  
hic illam obtinere non  
possit jubilem cum  
veneris conatur illius  
implebis, beati qui c.  
sunt, &c.*

in nature the longer we are with-held from meat the more our hunger increases; so if God answer not speedily our religious desires, let us not abate but augment them as languishing and wounded with his love, and hee will in issue measure us satisfaction proportionable to our appetite; for he is a God that satisfies the mouth with good things (*Psal. 103. 5*) giving us here to obtaine what wee doe not amisse desire, and hereafter accomplishing all our desires in himselfe, *Psal. 34. 10. Matth. 7. 7.* If at the command, counsell, or allowance of God, wee desire impossibilities as things stand, God satisfies in that hee admits those desires and conforms to them his grace and glory. It is an observable speech of *Radulphus Flaviensis*; *Hee that endeavours what he can* <sup>h</sup> (*totall freedom*) *though hee cannot fully attaine it here, when the jubilee comes it will accomplish his endeavours, blessed are they which hunger Righteousnesse, for they shall be satisfied.*

Desire wee therefore Angelicall perfection to doe Gods will on earth as it is done in heaven, to be free of all Concupiscence, hee loves not good as good, he hates not evill as evill, that desires not the possession of all good and deliverance from all evill. Pray wee that God would have mercy upon all men, that all men may be saved and come to the knowledge of the truth; that all things in the Church and State may hold plenarie conformity with Gods will, since no godly desire is frustrancous; glory shall fill the mouth that grace opens.

T. C.

T.C. in his fury against the Surplisse, declaimes CHAP. 3.  
*that it is a token of purenesse from sinne and infecti-*  
*on, and of a glory which neither they have nor can*  
*have, nor ought so much as to desire to have, so long*  
*as they be in this world, which is marveilous, see-*  
*ing we are to desire that to be done in this world*  
*which is done in the other ( 1.Iob.3.3 ) And ma-*  
*ny like straines of Holy-writ seeme to argue that*  
*it is not absolutely impossible to compasse puri-*  
*fication from all sinne, and full sanctification in*  
*respect of the liberty of mans will, and libera-*  
*lity of Gods grace; for albeit none have attain-*  
*ed it, the sole let and defect was in themselves,*  
*that were wanting in desires and labours; which*  
*St. AUGUSTINE oft learnedly prosecutes and espe-*  
*cially in his Treatise of Perfection. However the*  
*desire of the things is not onely lawfull but so*  
*necessary, as no charity can subsist without desi-*  
*ring to be cleare of all sinne, and in all correspon-*  
*dence with God.*

Wherefore it was a pious wish of LUDOVICUS BLOSIUS, *Oh Lord, would to God I had for the honour of thy* <sup>i</sup> *name, as great love and affection to thee, as ever had any creature.* Nay further, the desire to love God as much as all his Saints put together doe love him, is an excellent desire, *Provided* (as LANSBERG wisely cautions) *there* <sup>k</sup> *be not therein an appetite of singularity, as if thou alone wouldst performe, as much as all others, but onely an affecting to love, as much as all can love, because love cannot be satisfied.*

Briefly, as men can no otherwise any whit  
 neare

i In speculo spiritali  
 c.7 Utinam domine,  
 utinam pro honore  
 nominis tui, haberem  
 tantum amorem &  
 affectum ad te, quan-  
 tum unquam aliqua  
 creatura habuit.  
 k Epist. ad fidem  
 animam, p. 372.



## CHAP. 3.

1 In Phætra divini  
amoris, pag. 7.

neare so much sinned as in thoughts and desires, which may be in short time innumerably multiplied and reiterated, so neither can we so heape merits as in spirituall intentions, thoughts and transcendent desires, which for that the forenamed LANSBERG<sup>1</sup> a worthy writer of devotion, hath admirably expressed, I wil recommend it to the Reader in his words. Here is the nobility of the Soule that it is able to desire infinite, for God himselfe being infinite, will not be loved of us with a finite but infinite affection, and there is nothing but our desire that can stretch it selfe to infinity, let our desire therefore exhaust it selfe in infinite love and affection of adoring and honouring God. Seeing that which is not possible to be done, is laudable with all inclination to be desired, because whatsoever we aske of God willing it to be, and our impotency is the sole cause that it cannot be, this desire though it never be effected is crowned by God for a deed, according as our Saviour avouches it to proceed from the heart that our workes are praised or condemned: so then where no work can ensue, the desire of the heart stands for the work: which desire having ability to reach it selfe in infinitum, the godly will is able thereby to procure it selfe from God the praise and merit of infinite workes, notwithstanding that it cannot (operari infinita) performe infinite workes, for that the power of working is not able to dilate it selfe so farre, as the power of willing; you see then how much it availes to convert from the creature to God, with a will advanced by desires and aspirations, and with mentall Prayers set on fire by love. (ab immenso immensa postulare)



## CHAP. 4.

and government, and when none are more distempered, to imagine none sound but themselves.

That we bee not sicke of like disease, wee must by the meanes aforesaid shurpen our stomacke to the best things and the emulation of the primitive Church for voluntary disciplining our selves with the blessed Apostle (1. Cor. 9) in labour and watching and such kinde of restraints and devout exercises hath the force of affliction, and the operation of Mandrakes, to provoke appetite, Cant. 7. 13. The Mandrakes, as one gathers out of <sup>b</sup> APONIUS, are a hearbe of strong savour and among other vertues chiefly medicinalable for them that labour of a loathing stomacke, that can neither covet nor retaine their food, which he interprets of afflictions, that make men in their distresse, with much desire to crave the food, which they loath in their delights: As surely under tribulation, the Saints send forth more odoriferous smell, the sweet odour of whose vertues which they scatter farre and wide, others take to bee resembled by Mandrakes, and no question the zeale and extraordinary devotion of spirituall men, is very operative to raise appetite in languishing soules.

<sup>b</sup> Lucas Abbas in summariola ex aponio: Herba magni odoris inter ceteras virtutes, his maximè dicitur tribuere medellam, qui stomacho laborant, ut nec continere, nec appetere possunt cibos, Cum magno desiderio in tribulatione requirunt cibos, quos in deliciis fastidiabant.

angelomus.

Christendome is growne coathy-stomackt, men loath Manna and hunger for husks. If notice be given that small doles of common meat shall be dispensed, with what greedines and violence will multitudes crowd in, but when wisdom hath furnisht a table and invites, good Princes, & constitutions must compell them to come, or

Gods

Gods house will be empty, and his board unprovided of guests. Could we be perswaded now to goe in the Churches fields and scent the Mandrakes (*Matth. 13. 7*) how would the blessed Martyrs and Confessors, religious men, holy Virgins, Widowes, our zealous forefathers, how would they have prized the means and opportunities that we neglect confer we the fresh appetite and active religion of our renowned Ancestors with the deadnesse of our barren faith and professing devorion, and shall not men bee confounded for their indifferency and luke-warmnesse.

Now the best exercises to perfection, holy dayes, holy vowes, holy vigils, holy procession, set fasts, set prayers, are lamentably slighted, and those pious exercises that be frequented, are generally followed more for custome then conscience; and men are induced to eate rather to satisfie others then for any hunger, and whereas they should hunger and thirst heaven, they hunger and thirst earth, and this world, nay hell; and make provision for most unreasonable & worse then heathenish lusts. Then if there be any scent or savour in us, let us smell the Mandrakes; among other, royall *David* that breathes forth every where incomparable affection to Gods sweet ordinances, patient *Iob* that esteemed the word above his appointed food, above other our deare Lord *Iesus*, whose meat and drink was to doe the will of his heavenly father, that if our stomach be not utterly killed, we may recover appetite and be blessed, hungering and thirsting righteousnesses.

## CHAP. 3.

DIONYSIUS CARTHUSIANUS was a learned and godly man, he in his Sermons oft excites to this hunger, therefore I will end this Chapter with a litle touch of his ardent incentives to it. Excellent and choise Christians are said to be full of grace, not that they may not receive more grace, but because they abound in the grace of God and gifts of the Spirit, howbeit they daily grow in grace, and the more plentifull grace they have obtained, the more abundantly they prouersit to bee perfected in grace, and the more they are replenished, the apter are they rendered for the increasing of grace, for which cause our SAVIOUR sayth, to him that hath shall be given, and hee shall abound; grace issues of grace, profitig in order and serves to proceeding: Furthermore, as one sinne by the guilt and burthen of it inclines to another, and makes a man more unworthy of grace; therefore it is written (peccator adicit ad peccandum) so one good worke disposes to another, for this is certaine, that how much the more perfect and vehement any is in love, so much the more earnest, speedy, readie, frequent, and fervent affects hath hee to GOD, and so much the more fully and frequently doth hee execute the Acts of other vertues in due time, and

<sup>e</sup> De S. Stephano ser. place.  
v. Circa Epist.

<sup>d</sup> In festo conceptionis  
M. M. x. ser. 6.

Wherefore as Students of Spirituall affecti-  
ons, wee are daily to exceed our selves in our first  
fervour and first diligence, and most vigilant custo-  
die of our hearts and senses, striving to grow in  
Faith, Hope, Charitie, and the gifts of the <sup>d</sup> bles-  
sed Spirit: Labour we continually to avoid ordinary  
negli-



## CHAP. 4.

negligences, vanity, sloth, lightnesse, I do abhorre all  
venial sinnes (Quasi mortalia) as if they were  
mortal, so make daily progresse in humility, patience,  
meeknesse, sobriety, and other morall vertues, that we  
may learne wholly to breake, repressse, and keepe under  
foot the beastly movings and assaults of all passions,  
bease we not a day to advance our hearts in Prayer  
unto our LORD and Maker, to insist in close medi-  
tations, wholly to devote our selves to vertuous deeds,  
and often to intend and direct all things to the ho-  
nour and glory of God, that wee may truly say with  
the Psalmist (oculi mei semper ad Deum) ever  
zealous and praying for the common good of the  
Church with burning desire, and longing that God  
may be duly honoured of all; our selves especially  
serving him with all our strength, and desiring to  
induce others thereunto to the best of our powers, by  
intreaties, exhortations, and good living, this consi-  
der that the Kingdome of God happeneth not to sleepers,  
suggards, slothfull and negligent, but to the vigilants,  
laborious, attentive and fervent, who fruitfully im-  
prove all the time granted them, let us note and trem-  
ble at that in the Revelations, because thou art luke-  
warlike, I shall spew thee out of my mouth. Let us  
marke how eagerly and stoutly Task-men labour for  
small wages, for a few pence; why are wee remisse  
then in the service of God; why doe we his worke ne-  
gligently; that have not a petty and temporary reward,  
but eternall blisse, incomprehensible joy; the chiefe  
good, all good promised unto us; how great is our  
blindnes, how great our folly and dunnesse, that we are  
more affected to earthly and carnall things, then to

## CHAP. 5.

heavenly and eternall, beseech we God that he would vouchsafe to illighen and inflame our hearts that terrene and temporall matters despised, we may band unto God with all our affection, and by gracious doings, gather our selves a treasure in heaven.

c In Nativ. Domini,  
serm. 2. Circa Evan-  
gelium.

## CHAP. V.

Of the satisfaction imparted to them that hunger.

**S**atisfaction is most fitly propounded to the hungry soules, as the ayme and end of all desires. St. Chrys. tells us that *Wisdom* defined pleasure, when desire going before satisfaction follows. Therefore blessed are they that hunger in that they are satisfied. Because unjust men therefore exort and taste forbidden fruit, that they may bee filled with temporall goods, Our Lord promiseth sufficiency to them that hunger justice, and that which all wealth cannot afford, satisfaction of heart and minde.

The tenure of our satisfaction doth well runne in the future, that they shall bee satisfied, in as much as all content heere, is but a taste of that intire satisfaction which we shall have, when we come to see God, and eat the bread of Angels. *Psal. 126. 1.* In our greatest joy below, *facti sumus sicut consolati*, we be but as it were comforted, for that as Remigius expounds, how great soever our consolation be here, it is but a quali, a shadow, a resem-

a Ad Theodorum lap-  
sum. ο πα επιθυμει  
ας αγαθων απολα-  
σας επιτηναι.

resemblance of future & full consolation. There is no doubt that in the Resurrection we shall be fully satisfied with all the righteousness we here desire, and have every desire then and there abundantly sufficed, when God shall be all in all, and to I speak with St. CYPRIAN, his presence fills up all us.

the desire and appetite of soule and body, every affection and sense replenished with apt delights, that which they cannot be in this world (Eccel. 1. 8) that our soule, and our flesh, and all our bones may say, Lord who is like unto thee? As the wicked shall be tormented in all their senses, and namely in their taste with famine (Revel. 18. 8) and with thirst, as the Gospell treats of the thirst and ever burning tongue of the cruell & Miser.

And yet Christian hunger shall be sempiternal, as which is an act, which properly arises out of never failing charity, desire shall never cease, but be ever satisfying never satisfied, they shall be filled nor that they shall surcease desiring, but that they shall desire nothing whereof they are not full, and their desires be sweet unto them.

Wittily St. BERNARD as his manner is, shall the Consummation of our joy be the Consumption of our desire, it shall rather be oyle unto it as that is flame, thus it is, our joy shall be filled up, but there shall be no end of our desiring nor therefore of our seeking. Not that we shall seeke what we have not, but freshly desire, and ever anew rejoyce over our eternall joy.

CHAP. 5.

*b* Quia quantum hic fit consolatio, off quasi umbra, et quodam ratiū similitudo futuræ consolationis.

*c* De ascensione Domini. Illius presentia omnes animæ & corpora implebit appetitus. S. Greg. in Evang. hom. 36.

*d* De siti & lingua semper ardente. Ecclesia Lugdunensis adversus Iohannem Scotum. Anbert. in Rev. 16. 9. *e* Deus elicitus charitatis.

*e* Super Cant. ser. 84. Nunquid consummatio gaudii, desiderii consumptio est, oleum in igne est illi, nisi implebitur letitia, sed desiderii non erit finis, ac per hoc nec quærendi.

## CHAP. 5.

*Job. 6. 35.* Our Master sayes, they that drinke of the water which he gives, shall never thirst; for that it takes away thirsting, as a pine; continues it onely as a pleasure, and meane to render drinking contentfull, for without thirst none drinks with delectation. Hence not onely on earth, but in Heaven also, the Saints shall everlastingly thirst the waters which they drinke with most pleasing delight; (*Psalm. 36. 8.*) *They shall drinke of the River of Pleasures.* The Prophet after the exposition of blessed AMBROSE *would thereby expresse the greedinesse of the drinkers, as if they would drinke up the River it selfe if they could.*

Wisedome saith of her selfe (*Syr. 24. 21*) *they that eat me shall yet be hungry, and they that drinke me shall yet be thirsty.* Which the incomparable St. PAULINE hath amplified in rich verses, that I translate, like one that challenge no perfection in the spirit and art of Poetrie.

*De Cebso puero. pa. 23.*

*Qui te Christe bibent, dulci torrente refecti,*

*Non sicient ulir à sed tamen & sitient.*

*Nam quos divini satiavit copia verbi,*

*Hos Dulcedo magis pota sitire facit.*

*Totum enim dulcedo. Deus, dilectio Christe es,*

*Inde replere magis, quam satiare potes,*

*Et desideris semper sitientius avaris,*

*Influis, exciperis, nec satiatur amor.*

They that drink Christ refect with pleasure store  
Shall thirst no more, and yet be thirsty more;  
For whom the word of God doth satisfy,  
Those sweetnesse makes the more they drinke

(more dry. I

For

For God all sweetnes is, and CHRIST all love, CHAP. 5.  
Thence they can fill, but not satiety move.

And alwayes thirsted with greedy desire,  
Flow in and fresh, but doe not quench the fire.

We can desire nothing which wee shall not  
have, because our satisfaction shall be infinite, and  
because our satisfaction shall be infinite, therefore  
it shall exercise and advance endlesse desires.

Reade *Ansberr*<sup>h</sup> magnifying the Marriage feast &  
blessed banquet of CHRIST, *where there is hunger* <sup>h In apoc. l. 3. ad finē.</sup>  
*without anxiety and fulnesse without satiety*; desire  
without anxiety in fruition, and satisfaction  
without satiety, because above the sense. As St.  
MAXIMUS hath it, *that which is not sensual but a-*  
*bove the sense cannot cloy the sense.*

*Parba de Petu do-*  
*mu Dei, l. 4. c. 5.*

No question of their being satisfied that are  
blessed, but our Lord as in other beatitudes so in  
this, commends the happy effects here; and that  
satisfaction which they that hunger and thirst  
finde in him for such their hungering, and thirst-  
ing, so they shall be filled, and proclames the li-  
berality of God furnishing all the capacity of  
the creature with competency, and delighting to  
infuse, and shed abroad copiously of his good-  
nesse according to any aptnesse and preparation  
made; and most of all to them that abstracted  
from the Creature refuse to be comforted but in  
him; nay, reputing themselves unworthie of  
all consolation, hunger not to bee filled with  
comforts in God, but to bee satisfied with his  
good pleasure (*Psal. 107. 19*) Hee fills the hungry  
soule with goodnes; hee fills, that is, plentifully takes  
up

<sup>i</sup> *Constantinopol. in*  
*Epist. ad Georg. pres-*  
*byterum, pag. 613.*



## CHAP. 5.

up and supplies all the desires of the hungry, with goodnesse; though hunger except against nothing that is wholesome, yet God satiates his hungry with the finest wheate (*Psal. 91. 16*) the most choise of evangelicall and coelestiall delicates, he fills the hungry with goodnesse, because onely goodnesse satisfies the hunger of Righteousnesse, nor could any be blessed though satisfied it not filled with goodnesse, and indeed it is the propriety of sole goodnesse to fill up the appetite of the soule, meane things may stirre but they cannot stay desire.

The assurance of satisfaction is an infallible difference betweene naturall and spirituall hunger, spirituall and carnall desires. The restless desires of men after honor, riches, pleasure, prove hunger and thirst to abound in the world, but not blessed hunger and thirst, because ever unsatisfied, and so farre as this concernes particular justice, a little justly got is more satisfactory, then all unrighteous gaines, the hunger whereof can never be allayed, but it makes the soule like hell, and begins to plague it here in a hungrie worme. The proper satisfaction of a man and of rationall desires, cannot consist in meate, drinke and corporall solaces, as thought *Epicure*, *Aristippus* and other. As *St. Hierom* tearmes k them, *Beasts of Athens*, brutes in the habits of *Philosophers*, but in vertue and grace, wherein is the perfecting of his chiefe faculties, and the participation of the divine nature.

k In *Eccles. 9. 8.*  
Cyrenaci, & exte-  
ra pecudes philoso-  
phorum.

Naturall

Naturall hunger and thirst are tedious, as PLATO<sup>1</sup> discourseth and painfull, the members that want nourishment sucking it from the veynes, which having not to minister to them, are thereby distracted, and put out of their union and harmony. But spirituall hunger and thirst are delicious, therefore St. Augustine<sup>m</sup> averring the hunger of the righteous to exceed the hunger of the voluptuous; addes, *saving that in hope of divine assistance, there is in Christian appetite a burning that molests not, a flame that consumes not*: for that the hungering of grace is with the firme expectation of a quiet minde, reposed in Gods mercy and al-fufficient reply. Besides that, such thirsting is the worke of the Holy Ghost, and heavenly influences, are not only gracious but glorious, very cordiall, and tasting of highest content.

It is no little satisfaction to the soule, that it can hunger and thirst, desire to desire, desire to greeve when the heart is dry, and melts not into sorrow; that to will is present with us, that by hunger and thirst we may discern our selves living: as St. BERNARD alledges his hunger for life, *O my Lord, certainly I am certaine that by thy grace, I have in all my heart and in all my soule a desire of thy desire, and love of thy love.* IORDAN hath observed and the Naturalists<sup>o</sup> signifie as much, that God hath grased in mans nature that he should take his food with pleasure, as for his vertuous exercise in moderating delights and grievances so for his better preservation that in employments and in famine, hunger the appetise of contentfull food

CHAP. 5.

<sup>1</sup> In Philebo. πικρὸν μὲν πρὸς αὐτοῖς ὃ ἀνθρώπος, &c.

<sup>m</sup> In Epist. ad Maximum. Nisi quod in spe adiutorii divini, est in illo appetitu tranquillitas ardor, & flamma securior.

<sup>n</sup> Soliloquio 5. Tamē tu domine certē certus sum, per gratiam tuam desiderium desiderii tui, & amorē amoris tui habere me, in toto corde & in tota anima mea.

<sup>o</sup> Serm 112. Nam homo plerumq; aliis interitus, negliget famis tempore, & indigenti cibum sumere, nisi per famē quæ est appetitum cibi desiderabilis adinveniretur.

might

## CHAP. 6.

might admonish him not to neglect himselfe, and they whose soule dwells not in flesh, nor forget to receive due sustenance, how much more necessary was it that not alone in eating and drinking, but also in hungering and thirsting spirituall nutriment Christians should finde sweetnes, lest otherwise wee should dead our appetite, and let our soules famish if hunger were not gratefull, as effectually in order to eternall health and happiness.



## CHAP. VI.

Of the hunger that shall be satisfied, of the goodnesse that satisfies, and how goodnesse specially satisfies that hunger by preserving appetite and activity.

I. **R**ighteousnesse renders not its satisfactions to any, but those that hunger and thirst, aspire after it with soveraigne and most importunate desires, it was said that the gods sold all things to men for labour, here wee see our God sells his meate to us for hunger, and requires no price but thirst for the water of life, he maketh over his greatest blessings to desires, and therefore there is nothing cheaper to buy, nor dearer to possesse. Now because none can hunger and thirst, but by the spirit of life the

satisf.

satisfaction of the Gospell is assured to them, and Christians must bee thankfull, and content themselves in the hungering and thirsting righteousness, for desires of grace are the dew of Heaven, and the soule could not hunger and thirst grace, if it tasted nothing of the sweetnesse thereof. <sup>b.</sup>

CHAP. 6.

Longing and affectionate desire is only from some taste of the good desired, and that this will which divines say is accepted for the deed, that is the desire which is accepted for the grace desired, when the desire is in the proper faculty that is proportion'd and directly exercised about the good desired, as desire of appetite doth not argue appetite. For it may be in them that have no stomacke, because the appetite is in the inferior and sensitive powers, the desire thereof in the higher and intellectuall, but desire of meate in the stomacke, which is the seate thereof, doth alwayes prove appetite; so desire of grace in the will which is the proper seate of grace, presupposes holy inclinations there, and that desire is ever working, and uncessant till it bee satisfied with more and more grace; but desire of grace in the intellect onely, apprehending it and the necessitie thereof, doth not ever presume; it for that is but a kinde of woulding, and may be without intended will to it.

b. s. Leo *serm. de Beat.*

c. B. *Aug. in Ps. 119.*  
v. 20.

3. The goodnesse which doth satisfie all the hunger of righteousness, is the sole good of *Christ*, which alone is able to consummate all desires; his water satisfies in the wilderness, where deserted of all other

## CHAP. 6.

*S. Ambr. ibid.* The grace of our Lord Jesus seemes to be set afore the love of God, because God set his love upon us in him, & his merites deserve all the favours which we receive.

*d ēc n̄ mōrv (xōm vavīav) n̄ n̄m Ju-χd αναπαύεσθ νύ-ντα, hom. 5.*

*e S. Aug. retract. l. 2. c. 20. S. Gregor. in Job. l. 6. c. 9. l. 20. c. 16;*

*f Nam dignis quem quisque velit. dat Manna sapientia.*

other succour (*Esa. 48. 21*) that is wonderfull, Christs water takes away hunger, and his bread thirst. *Ioh. 6. 37.* Every thing that is his, being of infinite vertue, and comprizing all satisfactions. The repast of the soule is summed up in the Apostles blessing (*2. Cor. 13. 14*) *The grace of the Lord Iesus Christ, the love of the Father, and the Communion of the Holy Ghost, be with you all:* The love of God sent us a Saviour, by whose grace we are saved, the Communion of the spirit states us in that grace. All good desires are perfectly satisfied in the love of God, that love completely merited in the grace of Christ, that grace fully communicated by the fellowship of the Holy Ghost; in whose sole communion (to use the words of blessed *d Macarius*) the faithful soule can find rest for all its affections. Manna was a principall type of Christs satisfying power, *Wis. 16. 20. 21.* *Manna serving the appetite of the eater, tempered it selfe to every mans liking,* now whereas *Moses* records onely the taste of wafers made of honey, the most learned Doctour St. AUGUSTINE *e* and the Fathers, resolve that scruple thus: That Manna to them that tooke it as ordinary food, tasted as is expressed by *MOSES*, but to them that received it as Sacramentall and adored the mystery in it, the taste was as is declared in the Booke of *Wisdom*: after the verse of *RUSTICUS ELPIDIUS*, *f* *Manna's taste was that which best pleased worthy receivers.* Nor was that a vaine type for our hidden Manna (*Revel. 2. 17*) which CHRIST gives hath correspondence to each particular



CHAP. 6

particular appetite, and gives every one that delights in God the speciall desires of his heart, (Psal. 37. 4) for it killes brutish and diabolically appetite, satisfies reasonable and godly desire, confirms us that remembring our selves to bee as CLEMENS ALEXANDRINUS finely speaks, & the Children not of Concupiscence but of will: wee may not covet but desire, not lust but will.

Ioh. 1. 13. Our LORD saith, *that he who drinks of the water which Hee gives, shall never thirst.*

Ioh. 4. 14. Because that water allayes the fire of Concupiscence after stolne waters that hee which drinks thereof may onely thirst righteously. *Quench mee the enemies fiery darts in the Fountaine of Wisdome, and the River of Living water that springs in thee, which is the swasive of St. PAULINE to his friend SEVERUS;* and if the will be good and of good, CHRIST satisfies hunger in giving desert to desire.

3. The goodnesse of CHRIST satisfies especially the hunger of Righteousnesse, by sustaining the Christian in strength of appetite and labour, it was our Saviours meate and drinke to doe his Fathers worke, as satisfying his desires of his Fathers glory (Ioh. 4. 34) in nature earnest endeavors are the satisfaction of strong desires, which render insensible of hunger, and feed the soule in a mans pursuing his affection, in religion vigorous following good deeds is the best refreshment to godly desires augmentation of love, and the labour of love is the meate of a pious minde.

g Strom. 13. εἴ ποτε  
ἐσμέν τέκνα ἐπιθυ-  
μίας αἰνὰ θελήμα-  
τος:

h Epist. 6. Tota in-  
mict cadentia, fonte  
sapientie, & flumi-  
ne aque in te viventia  
extingue.

Istic ago, atque istic  
mibi cibus est. Plant.  
in Cist. Qui amat,  
quod amat s; id ha-  
bet, id habet pro cibo.  
in Mercat.

Honey

## CHAP. 6.

1 κελος ο νμου,  
αλλα ηδονη αυτη  
τις. In exhortatione  
ad s. script.

1 De jejuniis sept.  
Mensis ferm. si se-  
ipsum sibi rationalis  
homo comparet, om-  
nesq; suorum actuum  
qualitates vera in-  
spectione dijudicet,  
numquid in intimis  
conscientiae suae, hoc  
delectationis inveniet,  
de iniquitate com-  
missa, quod de equita-  
te servata.

m Hincmar Episc.  
Rhemens. in opusculo  
55. c. 54. Sicut coti-  
dianas & necessarias  
pensiones corpori red-  
dimus, ita cotidianas  
atq; continuas bono-  
rum operum scilicet  
continentie lectionu,  
vigiliarum & orati-  
onum atq; lachryma-  
rum, & eleemosyna-  
rum, atq; sacrae ho-  
stiae oblationum, ge-  
mituum quoq; expe-  
teritorum penitentia,  
& sancto futurorum  
desiderio, pensiones a-  
nimabus nostris, effu-  
dentes eas in conspe-  
ctu domini, reddere  
studemus.

Honey seemes not sweet to those that are sicke of a Feaver, and have their tongue imbit-tered with Choler: so hee that is in the Gall of bitternesse, saith as it is in St. BASIL, *The Law is a good, but sinne is sweeter*: but hee that hath his senses exercised to discerne good and evill, hath experience that more sweetnesse is tasted in obeying the Law, then in satisfying lust, of which every man may easily have tryall in himselfe. To which St. L<sup>o</sup> the great appeales, saying; that if a rational <sup>1</sup> man compares himselfe with Himselfe, and with true inspection discusses all the qualities of his acts, shall hee in the secrets of his conscience finde that delectation of iniquity committed that he doth in righteousness observed, enter into your consciences after holy actions, try if they make you not a Feast.

Wee cannot desire and much lesse doe any thing according to divine will, but wee shall meet with food in it; for how should not that which is pleasant to GODS will bee satisfactory to any good will? Hence to the Righteous the Word is sweeter then honey, the Holy day is a Festivall, the Sacrament a Supper, teares are bread, and bounty is a blessing. Taking therefore notice of the satisfaction which is in Holy services, let us follow the advice of the famous Prelate HINC<sup>o</sup> MOR, <sup>m</sup> As we render our body dayly and convenient allowance, so let us study to give our soules their dayly and continuall pensions of good workes, powring them forth before God in Sobriety, reading, watching, and Prayers, in

scars

seares, almes, and oblations of the sacred best, in  
 fybes also from Repentance for our sinnes past and  
 holy desires of things to come.

CHAP. 7.



## CHAP. VII.

Concluding in admiration of the satis-  
 factions which are in Righte-  
 ousness.

**B**onum hominis the good wch all men would  
 have shewen them, is found in Righteous-  
 nesse. Whatsoever man as man in the ut-  
 most extent of reason can desire, is with over-  
 plus contained in Religion; of necessity the de-  
 gree of satisfaction must bee answerable to the  
 good whereof wee have fruition; the higher the  
 good the larger the content, there is no compa-  
 rison betweene the joy in a Million and a Mite.  
 Hence profound observations and rare inventi-  
 ons in Arts and Sciences promote to deeper and  
 more sincere delights, then riches and honour,  
 because they are the contents of the intellectuall  
 part, these of the sensible. Thus the graces and  
 gifts of the Lord Iesus create purer and more  
 intire pleasure then all the favours and sufficien-  
 cies of the world, for that all these are but a na-  
 turall good, and the other are a spirituall.

A man of indifferent conceit, may fancy grea-  
 ter contentment then all the good of the world  
 M could

More pleasure in spirituall  
 good  
 things

## CHAP. 7.

could minister if it were in his possession, but the most exquisite wit cannot devise a satisfaction any thing neerer that which accrewes from righteousness satisfying God; from peace beyond all understanding of man and Angell, from joy in the Holy Ghost most glorious and unspeakable, who as an infinite Agent stampes incredible worth and contenting vertue on all his actions.

Wherefore the righteous are willed to rejoyce againe and againe (*Phil. 4. 4*) because it is impossible for them to over-joy their Spirituall good. I can no lesse then commend that of *Cabalas*. <sup>a</sup> *The thirst of humane Soules needeth some infinite, water which therefore the finite world cannot suffice, he that drinke of that water shall thirst againe, but they that drinke of Christ in whom are all things, there is no let, but they should love as much as nature can effect and joy as much as they can joy. &c.*

For as the good of the world is much lesse then our desires and thoughts: so our desires and thoughts are farre inferiour to the good of Christianity.

Yet *Tertullus* is a witnesse, that <sup>b</sup> *a man might finde many whom hazard of pleasure more detained from Christian profession then perill of life, I will not say as he doth to such thou art nice, O Christian, if thou covetest pleasure in this life, but not wise if thou conceivest carnall pastimes to be pleasures. Surely they are foolish that for the sports of the*

<sup>a</sup> De vita in Christo.  
l. 2.

<sup>b</sup> Despectu oculi.  
Plures deniq; inveni-  
as, quos magis peri-  
culum voluptatis  
quam vitæ vocat ab  
hac secta de icatus es  
Christiane, si in hac  
vita voluptatem con-  
cupiscis, timo nimium  
fuitus si haec existi-  
mus voluptatem.

world

## CHAP. 7.

world forsake the pleasure of the Church which God meats with so overflowing a cup, that his servants are at times driven to beseech him to hold his hand, as doth blessed Ephrem in that petition; *Now Lord my God I adore and implore thy ineffable goodnesse, confessing my infirmity! remit somewhat the scourges of thy grace, and reserve it for me in thy treasury.*

*c De vira religiosa.  
p. 557.*

Excellently St. Leo, Gods people have their Spirituall <sup>d</sup> banquets and chaste delights, whosoever hath had the lightest, say in the taste of his inner man of the sweetnesse of GODS mercy and truth whereby all his providence is dispensed, and made any experiments of those joyes that shall never bee allaid with any regrave, in admiration of eternall, hee will despise all corrupt and fading good; well doth hee say, who so hath tasted, and the Psalmist, Come taste and see that the Lord is good. *Psal. 34. 8.* For as BONAVENTURE, a man of curious devotionall expression saith. *God is so good, that he who hath not tasted him how good he is, will not any wise be able to credit another tasting that he is so sweet.*

*d De quadragesima,  
serm. 12. habet popu-  
las dei spirituales epa-  
las, castasque delici-  
as*

The good things, which God hath prepared and revealed in his Saints here below, are above the capacity & credulity of a man in nature. *1 Cor. 2. 9. 10.* *Eie hath not scene nor eare heard, which are the senses of discipline and learning, nor hath it entred into the heart of man which is the seate and throne of reason.*

*c Dominic. i. adventus  
serm. 20. taste & see,  
quia dominus est adeo  
dulcis, ut qui cum  
gustaverit quam sit  
dulcis, degustanti cre-  
dere omnino non po-  
terit.*

They so farre surmount all secular imagina-



## CHAP. 7.

Super Cant. serm. 35  
B. Aug. Epist. 121.

tion and much more contentations, that as St. Bernard testifies. *The soule that hath tasted and bin satisfied with God, feares (as to be cast out of Paradise into hell) to fall from those pure joyes to the consolation and or rather desolations of the world.*

*Matth. 22. 2.* The satisfaction of the Gospell is resembled to a feast, no ordinary but a marriage feast, made by no common person, but a King, and that for no subject but a sonne, and therefore carried in all variety and state to shadow out the exceeding abundance of all manner of delights which the soule participates in Gods kingdome, and the righteousness thereof.

*Apocalyps 3. 20.* If any man open I will come in and suppe with him, the transcendence of which offer forc't this exclamation from Bishop Agobard &, *what was ever so sweet, what so pleasant! woe be to them that exclude such a guest, that enters not onely as a guest but as a feast, that cheeres the heart with himselfe!*

The Soule is too greedy that God doth not satisfie, he that hath God for his; what would hee, what can he have more? *Psal. 73. 25.* whom have I in heaven but thee, and there is none upon earth that I desire besides thee, nor heavenly thing nor earthly doe I desire but thee alone.

Seeing that God alssuffizing now suppes with his and at the Lambes suppe will gird himselfe and minister to them by presenting all his good before them. Can wee doe otherwise

Serm. de trinitate.  
quid unquam tam  
dulce? quid tam ju-  
cundum? ut illis qui  
calem hospitem a se  
repellant.

otherwise then wonder with ORIGN, <sup>h</sup> Bles- CHAP. 7.  
sed is the latitude of that Soule, blessed the table  
of that heart, where the Father and Sonne no doubt  
with the holy Spirit, sit downe, suppe, lodge; where  
the first service is Peace, Ioy, Righteousnesse, and  
what the second course shall bee passeth the  
apprehension of men, the comprehension  
of Angels.

Lord I s s v, all our desires are to  
thee, who onely hast satisfied  
for us, and who onely  
canst satisfie us,  
(\*\*)

<sup>h</sup> In Cant. bom. 2. --  
as St. Hier. translates,  
Beata illius latitudo  
animæ, beata secreta  
illius mentis, ubi pa-  
ter & filius, & non  
dubito una cum spiri-  
tu sancto, recumbis,  
cenas, & mansionem  
facis -- Pax ubi pri-  
mus cibus est.

---

FINIS.

---

M 3



BEATI MISERICORDES.  
THE  
MERCIFVLL.

A  
TREATISE  
OF MERCIE,  
handling the Fift  
*Beatitude.*

By IAMES BUCK, Bachelour of  
*Divinitie*, and Vicar of *Stradbroke*  
in *SUFFOLKE.*

St. VALERIAN. Serm. 4.

*Manus arida nihil colligit, aut si colle-  
gerit, mox amittit.*

NON SUM MELIOR PATRIBUS.

LONDON,  
Printed by B. A. and T. F. for Iohn CLARK, and WIL.  
COOKE. 1637.

BEST AND MOST

THE

MERCIVALL

A

TREATISE

OF MERCIE

handing the life  
of man.

By James Buck, Bachelor of  
Divinity, and Vicar of St. Andrew's  
in Sarum.

Second Edition.

Manuscript, with collige, and a  
gent, more amittit.

Non sum melior patribus

LONDON

Printed by S. M. and J. W. for John Clark, and W. J.  
Cook. 1733.





# BEATI MISERICORDES.

MATTH. 5. 7.

Blessed are the Mercifull.

CHAP. I.

*Of Mercie, especially in Spirituall  
miseries, and namely in condoling  
with others in their infirmities.*



Hard times, and harder hearts  
call for treaties of *Mercy*, and  
require another S. Chrysostome,  
who for much pressing of mer-  
cy was called of many a *The*  
*Preacher of Almes, the Prelate of*  
*Mercy*. Which mercy is the ver-  
tue whereby wee are affected with other mens  
miseries,

a Georg. Alexandrin  
in vita ejus, cap. 22.  
ἡ ἀνάγκη τῆς ἐλεησεως  
ἐστίν.

## CHAA. I.

miseries, and ready to succour them unto the utmost of our power, considering them as tyed to us in bands of humanitie, and further endeared in the bowels of CHRIST dying for them as for us. Mercy is at both ends of this verse, the Duty in the beginning, the Reward in the close, the grace to shew the mercy of man, the blisse to find the mercy of God. And mercy is assured to the mercifull, because our mercy by Gods ordinance effectually workes to the procuring of his, and that it may not irke us to be exercised about misery the proper object of Mercy, mercy is thereby ingaged to us, to free us from all misery: and because the mercifull respect not so much the merits as the miseries of men; therefore mercy is made over to them, that (as St. Thomas speaketh) *They may receive more then they deserved or could have desired.*

Now forasmuch as the miseries of men are either of Soule or Body, mercy regards both, and disposes to give not onely corporall but spirituall almes, which are to be preferred before them, according to the prelation of the soule before the body, in which the poore may equalize the rich, counsell, comfort, correct, forbear, forgive, pray for others. Some of which at least wee may extend to the proudest enemies, maugre their scornfull spite, who would disdain to take other kindnesses from our hands. As STEPHEN can pray for Sars and those that stoned him, whether they will or not, and therein further them that would not have received other curses

CHAP. I.

fies from him ; moreover, the Lord Iesus takes to himfelfe the reliefe of the foule as well as that of the body, agreeable to the fentence of St. Gregory, <sup>b</sup> *As when vittuals or rayment is given to the needy, the Lord witnesfeth that hee received it ; so when good counfell is given to any ignorant, hee receives it, whose members they be that are instructed.* <sup>b</sup> *In Iob lib. 14. c. 7. — Ita cum neſcienti cuilibet rectam conſilium datur, hoc ille accipit cujus membra eſt, qui eruditur.*

Hereupon the Righteous that know the worth of a foule, tender it in all offices of piety, but the more part of us are not ſo reſpective of our Friends foules as God commands us to be of our enemies Affe, *Exod. 23. 6.* Which bleſſed Chryſoſtom obſerves, ſaying ; *¶ Wee will helpe up an Affe fallen downe, but wee negleſt and deſpiſe the foule of our Friends growelling under worſe burthens, (then can oppreſſe an Affe) and wee ſmite them not kindly, when wee ſee them goe ſhamefully into Tavernes, &c.* <sup>c</sup> *Tom. 5. ſerm. 91.* <sup>\*</sup> *Tom. 5. ſer. 91. ὁ ἐκ ἀνὰ πρὸς ἡμᾶς.*

For the better remembrance, I will reduce what I intend to deliver touching *Mercy* expreſſed to the Spirits of men, to the particulars of compaſſion, correction, pardon.

For the firſt, the mercifull are compaſſionate and deſpiſe not others incurable weakneſſes, but labour their helpe in mercy and gentleneſſe, *Iude. verſ. 22. 23.* Reason and naturall love moved Plato to write, *That wee ſhould pittie the Soule that is not deſperately ill.* How much more will grace and Chriſtian charity cover and recover infirmities, concealing what ſtands with our vocation, our neighbours nakedneſſe, and mutually waſhing each others feet, commiſerate men in their wants, heale

## CHAP. I.

*In aliis hominibus  
nos ipsos cogitare de-  
bemus. Lactant. 6. 10.*

*e Noli quia tu tran-  
sisti, vellemisericor-  
die Dei pontem sub-  
vertere &c. In Psal.*

93.

heale their maladies, not upbraid, exasperate, de-  
ride, make table-talk, and Towne-talk of them.

In other men wee should consider our selves,  
and reminding what we have beene, or might  
have beene, or may be put on bowels of fellow-  
feeling to them (*Galath. 6. 10. Tit. 3. 3*) and mur-  
mure not that God spares the worst livers (as St.  
*Augustine* perswades) = *Have not thou a will, be-  
cause thy selfe art over, to turne aside the bridge of  
Gods mercy.*

Our Saviour (*Matth. 9. 13*) applyes that of  
*Hos. 6. 6. I will have Mercy and not Sacrifice*, to  
exalt charitable interpretations above harsh con-  
structions, and patient striving to reclaime sin-  
ners before ungentle use and averſation. Mercy  
to ſay pitie of our neighbour in his evils (where-  
of ſinne is the greateſt) and endeavour to redreſſe  
them is a direct ſervice of God, and another  
guelle ſigne of one ſincerely religious, then much  
hearing, reading, receiving, which with all for-  
malities profit not to ſalvation without mercy.

*† In vit. Patrum, l. 2.  
In L. contra fornicati-  
onem, fol. 122. Neq;  
poſſibile eſt ut cum  
duritia & auctorita-  
te, facile ab intentione  
ſua aliquis revocet-  
ur, quia nec Dæmon  
expellit Dæmonem,  
ſed magis benignitate  
eum revocat ad te,  
quoniam & Dominus  
Deus noſter conſolan-  
do ad ſe homines tra-  
hit.*

This mercy releeves more, converts more,  
then proud ſeparation and ſtorming againſt Sin-  
ners. I reade in the lives of the Fathers, *† That  
it is not poſſible that any one ſhould eaſily bee win-  
drawne from his intention by hardneſſe and rigour,  
for neither doth Devill expell Devill, but winne  
him to thee by kindneſſes; for even the Lord our God  
drawes men to himſelfe by mercies and comforts.* Be  
wee therefore practiſers of mercy in admoniſh-  
ing, perſwading, adviſing them that are out of the  
way, removing all ſtumbling blockes from be-  
fore

before them, alwayes praying for them, and ready to prevent them with offices of best love.

## CHAP. 2.

If you of the Laitie would so exercise mercy, St. CHRYSOSTOME holds, & you might reforme more things among your selves, then by your publike Teachers; because you converse much together and mutually know each other, and have speciall interests in one another. Have you not read or heard how in the first flourish of Christianity, the Church was propagated and the world astonished by acts of *Mercie*. Ah! that mercifull men are tooke away, and in lieu of them is risen up a roote of bitterness, that cannot afford so much as a sweet looke, or kinde word, be peremptoric to condemne all they dislike, but who seekes to reclaim men with goodnesse, and by mercy to amend them and make such as God would have them!

g In Hebr. hom. 30.  
πλείοναίς ἀλλήλο  
να ὡς θάσσας.

## CHAP. II.

Of the mercy exercised in Correction and pardon.

**A**RNOLDE junior, doth not without ground pronounce it an incomparable gift of GOD, that any righteous man is held out before us upon the face of the earth, — and that he is blessed, who hath the happinesse to know a servant of God, that may correct him in mercy, and reprove him

a In Psal. 140. In -  
comparable donū Dei  
est. quando nobis qui-  
cunq; super faciem  
terra justus offendi-  
tur -- Beatus cui con-  
ceditur Dei famulum  
nosse, qui corripit in  
misericordia, & in-  
crepet in amore Dei.



CHAP. 2. *him in Gods love* —. Such correction is either in censuring, or in chastising.

*b Coll. 11. 11. evidens indicium est animæ vitiorū facibus nondum eliquatæ, in criminibus alienis, non affectu misericordiae condolare, sed rigidam iudicantis tenere censuram.*

*c Med. 16. induc eum prius quem iudicare vis aut corripere, et sicut tibi expedire senseris, si ita sis, sic facito — nam et Christus prius induit hominem, quam iudicaret.*

In censuring the mercifull are favourable arbitrators, rather then judges of other mens doings. For as *Cassian* declares, *b It is an evident token of a soule not yet purged from the dregs of vice, in other mens offences not to condole in affect of pittie: but demean themselves after the rigorous severity of a Iudge*. If the mercifull judge at all, they judge as God doth of his servants, evangelically passing by many defects, and accepting the goodwill and pure intent, and they doe not presume to judge any, untill they have put themselves in his clothes, and made his case their owne. Admirably *Guido Carthusianus*, *c First put on whomsoever thou wilt judge or reprove, and as thou wouldst thinke expedient for thy selfe, if thou wert in his condition, so deale by him. Matth. 7. 1. for CHRIST also put on man, before hee would judge men.*

The mercifull if he knew himselfe to excell others, would in Christian charity be grieved that those he loves as himselfe cōe short of him in spirituall gifts, and adjudge that wanting to himself, wherein his fellow-members were defective. He dares not take up an absolute opinion, that any particular man, is for the present out of grace; for that supposing he understood him a little before to have committed some mortall sinne, hee cannot tell what God may presently worke in his heart by ianer contrition. Hee is farre from their malignant nature that makes the worst of every thing, and from the evill humour of temerarious

various suspecting, especially when he discernes men well imployed, not like the Pharisee that misdeem'd the poore Publican that he saw stand praying by him, as his successours mis-judge them, they call prophane in their devotions, in their reverence in Gods house, in their veneration at the name of our Lord Iesus, and say they rest in externals, without pious and inward motions, as if they were gods to know what instincts their hearts were stirred with, or as if when a Christian saw another performe a solemne religious act reverently, he ought not to think him then penitent, and smit with remorse, and some godly inspiration, how bad soever hee had formerly knowne him.

It pitties the mercifull, that generally the world makes the miscarriage of others the burthen of their talke, but more that they, who glory that they are not of the world, should waste their conference in uncharitable censures, as if the Children of God had nothing else to doe, but finde fault with the sonnes of men, which alienates nothing so much the mindes of men from all Religion. *Dionysius Carthusianus* writes, *d* *De dedicatione templi. serm 8. et* That *d* *istud est unum de pra-* wisdome avoydes rash and unjust suspicions, *visimis in multorum* and judging especially of things internall, unknowne, *religiosorum corde* indifferent, — And yet that is one of the worst cor- *vigentibus, quod prona-* rruptions reigning in the hearts of many of the religi- *audaces, et solidi sunt* ous, that they are prone, bold and unadvised in judge- *judicando de aliis...* ing of others.

Of late there is sprout up a generation, all whose shew of religion is censuring, from whom

## CHAP. 2.

e Oſto puncta, Fraterna correctio debet fieri cum magno moderamine, cum gemita & benevolentia, suo leco, tempore ſemper oratione præcedente.

f In enchiridio c. 72. Qui emendat verberare quæ in preſentia da-  
tur, vel coercet aliqua diſciplina, & tamen peccatum ejus à quo leſus et offenſus, dimittit ex corde — vel orat ut ei dimittatur, non ſolum in eo quod dimittit, argo orat, verum etiam in eo quod corripit, aliqua emendatoria pœna pleſtit, eleemoſynam dat, quia miſericordiam præſtat, &c.

if you take their faulting of others, their exclaiming of the times, their complaining of the ſtate, their deſaming of the Church, you leave them not ſo much as one fig-leaf to cover their nakedneſſe, and deſtitution of all truth in their ſayings, and honeſty in their dealings. They ſpeak of a damned crue but there is a more peſtentiall order, and that is the damning crue of cenſurers, they call themſelves profeſſours, but their profeſſion is to iudge all but themſelves, and there is no mercy with them, nor reſpect of dignities or callings, but they give all that ſide nor with them for little better then Turkes, and all that are againſt them for worſe then Iewes.

In chaſtiſing the pitiſull Chriſtian opens all his bowels of mercy, and becauſe the duty is unpleaſant of it ſelfe, ſweetens it with much ingre-  
dience and all kinde circumſtances of love.

As St. Bernard teacheth that brotherly correſti-  
on ought to be carried with great moderation, with ſorrow for them, and good will to them in time and place, and with prayer alwayes premiſed — and ſo done it is a worke of excelling mercy, whether it be in words or deeds — according to the worthy judgement of Saint Auguſtine, he that by ſtripes amendeth one, over whom hee hath command, or reſtraineth him by any diſcipline, and yet forgiveth him from his heart the ſinne wherewith he was injured and offended, or prayes that it may be forgiven, not only in that he forgives and prayes, but alſo in that he correcteth and puniſheth with ſome me-  
dicinable paine, he gives an almes becauſe he ſheweth mercy. By that meanes therefore the Righteous reforme their

teous reforme their

## CHAP. 2.

their inferiours of sinne, the most extreame mischief incident to them, they smite in kinde-  
nesse, and thence their reproofe is soveraigne  
as balmc. *Psal. 141. 5*

And surely as St. HILARY there com-  
ments, *To grant an indulgence for unlawfull courses is not to shew mercy, but to neglect the right of mercy*, for mercy dispenseth it selfe by just  
rules and fit conditions in the receiver, *Psal. 62.*  
12. *all the Lords pathes are mercy and truth, Psal.*  
25. 10. *Because even mercy is selfe is equally weigh-*  
*ed and distributed.*

*Quia & ipsa mis-  
ericordia equis est li-  
brata ponderibus. In-  
ter opera S. Hier. ib.*

Yet the mercifull when there is necessity of  
punishing, doe it not without touch of consci-  
ence for their owne sinnes, and a heart sensible  
of humane weaknesse, and commiserating the  
same, and therefore they put farre away all  
unchristian menaces, reviling and domineering o-  
ver offenders, not as many who use superiority  
as a licence to mistake mens names, and say im-  
periously what they please of those that are un-  
der them. *Origen* notes, *That to speake ill and*  
*give bitter termes is a vice wherunto humane frail-*  
*ty is so bent; especially towards subjects and inferi-*  
*ours, that they think it calling not miscalling.* And  
when by way of penalty something accrewes  
to the poore or himselfe for offences convicted,  
that causes not a mercifull man to abate his for-  
row that a Christian should so offend, those pe-  
cuniary amercements being imposed as a restraint  
to hinder, not an occasion to remit griefe in any  
for sinne. So much of mercy in punishing, now

*h In Rom. 3:*

N

bricfly,

## CHAP. 2.

i Give. — Erogando  
quod habes bonum,  
Forgive — Remitten-  
do quod pateris malū  
St. Aug. hom. 29.

briefly of that which is in pardoning, which is the proper function of Mercy, here it raignes and manifests all its vertue, *Ephes. 4. 32.* There are two kind of Almes expressed in two words, *Luke 6. 37. 38.* Give and forgive. <sup>i</sup> Give by imparting of the good thou hast, forgive by remitting of the ill thou sufferest, by which two the most learned Father avouches sinnes to bee done away, and that wee make *Quasi fœnus trajetium*. This forgiving Mercy consists in remission of all displeasure and rancour against men, & cleeres the mind of all ill thoughts and wishes to them, as our Saviour forgave the world his death, and namely them that had most hand in it, & most effectually desired God, by the sweet relation and affection of a Father, to forgive them also, *Luke. 23. 34.*

Which was gloriously imitated, *Act. 7. 59. 60.* by the blessed Protomartyr. Who as St. BERNARD

l. serm. de s. stephano, clamat voce magna, quia magna utiq; charitate, postis gemibus quia vera & humili simplicitate pro se orans stat & origitur, pro lapidantibus flectis genua, qui audivit unquam zalem! —

dilates it, <sup>k</sup> Cried with a loud voyce, because in great charitie, upon his knees, because in sincere and humble integrity, hee prayed for himselfe standing, for them that stoned him kneeling —; for that hee more doubted of audience for them then for himselfe, and would as devoutly intercede for them, as hee could for himselfe in the greatest hazard. Imitate thou thy Lord and his faithfull servant, and if thou beeest not able to pray for thy trespassers, beware of imprecations against them, for so through Gods helpe by daily growth thou shalt proceed at length to supplicate for them. \* Mercy moves and shines in its owne spheare, when Charity hath a perfect worke in us, and makes us consider

\* (Vener. Bed.) In *Lue. 23.*



CHAP. 3.

consider the evill of men against us, as their misery not ours. Here is the perfection of Mercy, and wee are perfect as our heavenly Father is perfect, when we are thus mercifull as hee is mercifull. *Matth. 5. 48.* with *Luk. 6. 36.* And therefore the holy Doctors have ever urged this as the touch-stone of Christianitie, and most certaine tryall of sinceritie in grace.



CHAP. III.

*Of Mercy which the mercifull obtaine, and how they finde Gods mercy in the foresaid exercise of their mercy.*

**T**He mercifull shall obtaine Mercy, and it is the excellencie of this grace, that it is returned upon it selfe for a reward, there can no higher blessing be given for mercy then mercy; it is the blisse of the soule to be Gods *Rachmah* — The word (they shall obtaine mercy) imports, that Mercy is the originall of all recompence comming to the gracious, mercy that God entred into a covenant of grace with them, that hee makes exceeding precious promises to them, that hee concurs with us to good, and elevates that good in his CHRIST, all is Mercy. The same word intimates that not alone grace and glory, but the mercy of God, which transcends all glory, shall be given in retribution of the workes of mercy, touching which matter you shall heare St. AUGUSTINE,

*ἐλεηθῆσονται.*

## CHAP. 2.

a De correptione & gratia, c. 13. — cum enim dicitur, iudicium sine misericordia illi qui non fecit misericordiam, manifestatur in his in quibus inveniuntur bona opera misericordix iudicium cum misericordia fieri, ac per hoc etiam ipsam misericordiam meritis bonorum operum reddi.

For as St. Aug. sayes de civitate Dei, l. 20. 30. The Jewes are there compared to a broken reed, perdita integritate, and to smoaking flaxe, amissa lamina.

b\* [Hom. 3. ad Pap. Antioch.]

\* Mercy shall be rendered in just judgement to the merits of good workes, for when it is said he shall have judgement without mercy, that hath shewed no mercy, it is manifested that he in whom are found the good works of mercy shall have judgement with mercy, and thereby also that mercy it selfe is rendered to the merits of good works.

Now to give a brieve view what divine mercy is obtained by the severall exercises of mercy forementioned. 1. They that are tender to others in their weaknesses shall have experience of Gods pitying them in their infirmities, and in the depth thereof cherishing the sparke of his grace. *Es. 42. 3.* CHRIST will beare with their deficiency in knowledge and obedience.

2 God is not strict to enter into judgement with them that forbear judging; *Matth. 7. 1. 2.* but at his tribunall conceales the finnes of the righteous who used not to publish their neighbours defects, whereas after St. CHRYSOSTOMES fine observation, \* b Rash judging others aggravats our owne judgement, for God will pronounce sentence against us, not onely according to the nature of our sins, but also according to our judgement of others. Likewise the merciful providence of God ordereth that they who be indifferent in weighing the actions of others, meet with answerable dealing from others. *Luke 6. 38.* Which confers much to their quiet and contentfull living, when as they that like *Ismael* have a hand against every man, *Gen. 16. 12.* are requited with having every mans hand against them, in *Plautus* his phrase they

are friends to no men, and have all men their foes. Common censurers that approve none are disallowed by all.

CHAP. 3.

In Bacchid. Nullis amici sunt, inimicos ipsi in se omnes habent.

Shortly thus, they who by vertue of their callings rebuke the world publicly of sinne, and curbe offenders, albeit they exactly observe rules of Mercy, shall have their judges, and ill tongues walking against them, as the Lord IESUS had, and DAVID that sang of Mercy and Iudgement was rewarded evill for good; yet in ordinary converse, they that be out of office and bee no medlers neither censorious, are generally well spoken of. Agreeable to that of St. AMBROSE, *c* If thou keepest thy owne Tongue from evill speaking thou shalt not neede to feare the scourge of another mans tongue, Ioh. 5. 21.

*c* In exhortatione ad virgines, si nulli derogaveris aliena lingue flagellum non metues.

Thirdly, they that execute justice in Mercy, shall taste the mercy of God even in the cup of Iudgement, and be able to repeate after the Psalmist, *Psalm. 119. 75. Thou hast afflicted mee in very faithfulness*, in the truth of thy loving mercy, and according to the league of grace, favourably offering thy selfe in all thy wayes; all Gods judgements in this life are directed by him, and ayme at the good of men.

*d* In summa aurea. l. 1. c. 14 q. 5. Proprie loquendo, nunquam Deus infligit poenam in presenti ad initium eterne damnationis, nisi secundum eventum, quantum enim ad intentionem Dei, quantum in se erat, tam Herodi, quam Marie Moysi sorori infligit poenam ad correctionem. —

That of Gulielmus Alstodorensis *d* is most true, In propriety of speech. God never inflicted any punishment in this life as a beginning of eternall damnation, but onely in regard of the event for so farre as respects the intention of God so farre as concerns him, he inflicted punishment on Herod for his reformation, as well as on Mary the sister of Moses.

## CHAP. 3.

*Psal.* 136. 15. The mercy of God which indu-  
reth for ever is tendred to men in all his carriage  
and dealings with them, but the most resist the  
Spirit, and open not to God knocking loud at  
their doores by hard judgements, but they who  
administer all their corrections with sweet af-  
fects, are assisted by God to receive his chastise-  
ments with the right hand and savour them, and  
the loving kindnesse that exhibites them and is  
offered in them.

Fourthly, they who are mercifull to forgive  
sinnes against them, finde mercy to the forgive-  
nesse of all their owne sinnes, *Matth.* 6. 14. our  
forgiving is a condition, meane, and cause inferi-  
our why wee are forgiven, howbeit the sole obe-  
dience of CHRIST is the proper merit which  
deserved this in strict justice, that such respect  
should be promised and annexed to our pardo-  
ning. In forgiving others, wee benefit and purge  
our selves, that St. *Chrysostome* might say, *For-  
give the sinne of servants, that thou mayest have thy  
Lord and Masters pardon for thy sinnes.*

e Tom. 5 H. S. serm.  
46. ἀφες δολιὰ ἀ-  
μαρτήματα, ἵνα λά-  
βης συγχώρησιν δε-  
σποτικὴν —

None are so prevalent to prevaile with God,  
as they that pardon and pray; therefore *Jerem.*  
15. 1. 2. MOSES and SAMUEL are set for instan-  
ces of all possible impetration, as who forgave  
and interceded for those that did them wrong.  
Contrariwise, if wee be mercilesse and forgive  
not, neither will our heavenly Father forgive us,  
nay wee forfeit and lose his former pardon and  
grace afforded us (*Matth.* 18. 34, 35) God metes  
by our measure, forgives us as wee forgive, is

SACTA-

CHAP. 3.

<sup>f</sup> *Sacratissimum patium*, as St. Leo informes, and therefore so saying, wee binde our selves in hard bands, except wee doe as we speake; We have no license to aske, nor can wee in faith begge Gods gracious pardon, without we be our selves mercifull to remit. Whence St. Augustine concludes, that <sup>g</sup> *The having a will to revenge is a horrible, grievous and fearefull sentation, with all our powers and with all our strength to bee avoyded*: as which is against the conditions of our peace and remedy of our sinnes.

<sup>f</sup> *Serm. 5. in Quadragesima* — *durissimis nos vinculis obligamus, nisi quod prostemur impleamus.*

<sup>g</sup> *De diversis Serm. 9. Tentatio horrenda, molesta, tremenda, omnibus viribus, omni virtute vitanda.*

Tenthly, And that I may here propound, that wech both animates to those exercises and reflects on all other declarations of Mercy, the mercifull as they doe all their good deeds from mercy to men, so they enjoy all the blessings they reape from mercy in God, and have in the least of them a sense of his infinit goodwill, from which all things issue to them. It is a <sup>h</sup> saying of worthy *Albertus* the great, *There flowes not from God so small a gift Corporall or Spirituall, in which God Almighty with all his divine vertue and goodnesse is not included, for the affection with which God gives is to bee expended.* — Hence *Psal. 126.* His mercy endures for ever, is twenty sixe times repeated, to signifie <sup>i</sup> that eternall mercy is at the bottom of all Gods proceedings with us, and that there is no benefit which followed home leads not to it, and wherby the faithfull may not come to the touch of everlasting mercy.

<sup>h</sup> *De veris virtutibus, c. 25. Non enim tam parvū donum corporale vel spirituale à Deo fluit, in quo non sit inclusus immensus Deus cum omni divina virtute, pensandus enim est affectus Dei dantis.*  
<sup>i</sup> *S. Prosper, ibid.*

This sets an estimate upon all Gods workes and gifts in Christian minds beleeving them testimo-



## CHAP. 4.

nies of incomprehensible mercy & love, & raises them accordingly in comfort and gratitude, they respecting gifts not in themselves but as given by God and that with illimited affection. That in each particular favour should be involved love which passes all understanding of man or Angell. *Ephes. 3. 19. Loving kindnesse which is sweeter then life (Psal. 63. 3)* All life is sweet in it selfe, but sweeter in the fountaine from which it springs, the very life of glory delectable in it selfe above all imagination, is not so delicious in it selfe as in the loving kindnesse which confers it.

## CHAP. IV.

## Of Mercy in outward things.

**W**E have a little scene into mens workes of Mercy in spirituall misery, and Gods mercy to those workes; let us nextly search how the bowels of the mercifull extend themselves to others in their corporall necessities, where mercy assumes the name of goodnesse, and verifies it in doing good to all in liberality, bounty, charity, &c.

And let not the poore complaine that they are shut out of all possibility to act this part of Mercy, for they officiate in this service, if being in favour with the wealthy, they mediate and excite them thereunto, and if they mourne with them that mourne, grieve and sigh together with their fellow-members in temporall calamities.

It is a truth delivered by VINCENTIVS an

CHAP. 4.

apostolike Preacher in his time, <sup>a</sup> *Hee gives more to a poore distressed man, that yeelds him compassion in his heart, then hee that gives him an almes without compassion.* For hee that yeelds compassion, gives something of himselfe, he that bestowes externall goods, gives something of himselfe, and hee that hath no compassion sometimes giveth, but he that hath compassion never omits to give, but distributes freely, and counts all little, to relieve his owne spirit and bowels, wherein hee is straitned, and the rich oft sooner finde a gift in their hand, then compassion and mercy in their heart; therefore compassion hath the preeminence in and over contribution, and in compassion the poore may have advantage of the rich, as moved by his owne extremity.

<sup>a</sup> Dominica 2. post Pasch. serm. 2.

Besides, it is bounty in a poore man to be thankful, and so to deprive the rich of pretending the ingratitude of the poore, for the cause why they slacke their hands: especially it is devotion in him patiently to beare Gods hand for the edifying of poore and rich, seeing none can deny it more and more rewardable in adversity to give Thanks, then in prosperity to give <sup>b</sup> Almes, as for Lazarus, <sup>\*</sup> neither to blasphemie God nor man, nor murmur in his utmost want, aggravated by sight of the rich mans plenty, for him famisht with hunger and tormented with painfull sores, nor to repine that an ungodly Miser should be so provided, and himselfe that feared God driven to crave the use of his Dogs, begge his crummes,

<sup>b</sup> St Chrysost. tom.

<sup>4</sup> hom. 1.

<sup>\*</sup> Tom. 5. hom. 10.

was

## CHAP. 4.

was the poore mans almes, and a greater benevolence to the Church, then if hee had given barne-fuls of Corne, millions of gold and silver.

But who can be so poore as justly to moane for inability to be an Almes-giver, when a cup of cold water, if any should want fire, is tooke by CHRIST in good worth. — *Is any so poore that hee hath neither victuals to feede the hungry, nor apparel to cloath the naked, nor house to harbour the stranger, nor feete to visite the sicke.* <sup>c</sup> Excellently

<sup>c</sup> St Chrysost. rom. 5. hom. 42.

St. Augustine, *Wee cannot want to spare for God, if wee spare to spend on our lusts, nothing can suffice Covetousnesse, a little may suffice God, two mites sufficed the Widdow to shew mercy, two mites sufficed to buy the Kingdome of a heaven.*

<sup>d</sup> In Psal 47. Superflua multa habemus si non nisi necessaria tenemus. Suffecerunt duonummi ad emendum regnum Dei.

De 11. abusio num gradibus.

Well then there is no excuse for the Poore, but *quartus abusio num gradus est Dives sine misericordia*, a rich man without mercy is an intolerable abuse.

<sup>e</sup> ἐλεημοσύνη eleemo-  
syna, almes.

<sup>e</sup> Clem. Alexandr. Strom 7. pag. 537. ἐργαζέτω ἐν τοιαύταις ὁργάνοις τοῦ Θεοῦ ὡς τὸ δίδων ἀγαθόν.

The mercy here blessed is to bee shewne in almes, which carries its name, and the blessed Father frequently give notice, that God omnipotent to provide for his poverty, could easily by the hand that enricheth some, have ministred unto the rest, but that he would grace and make us happie by taking us in for instruments to good deeds, as *the Mercifull in his good doing, becomes an organ of Gods goodnesse*. Whence our Lord mentions it as a priviledge, that we shall alwayes have the poore among us, in whom we may entertaine, and in a sort oblige the rich mans maker, approve our love to him, and make sure his love, to us.

The

The exhortation of blessed *Casarius* fits our purpose, <sup>f</sup> *Do not thou despise the needie, who though hee be poore himselfe can make thee rich*; for if wee be respectiue of Gods ordinance, and looke to the poore wee cannot scruple, but that God will see to us, and that our assisting under him shall find acceptance and recompence with him.

CHAP. 4.

*f* S. *Casarius Arelat. Episc. hom. 1. Noli despiciere inopem, qui cum sibi pauper sit, facere te diuitem potest.*

And verily nothing more provokes a religious minde unto mercifull workes, then regard of Gods promise and assumption, that the righteous should never be deserted. *Psal. 37. I have beene young and now am old, yet did I never see the righteous forsaken, nor his seed begging Bread*, as if hee should say, I have obserued that Gods speciall providence raises them friends, and for my owne part from my youth up I have beene careful in all my dominion, that the righteous and their issue might not be destitute of conveniences. It is a witty speech of *Clemens Alexandrinus*, & *If any say, that hee hath oftentimes seene the righteous wanting bread*, this is unusual, and where there was not another righteous man, that with *DAVID* would have seene no such thing, but have had respect to Gods good word, and appeared to them for whom his heavenly Father undertooke.

*g* *Pædag. lib. 3 c. 7. ἀνδρῶν, ὡς τούτο καὶ σὺ δὲ καὶ ἀλλὰ δὲ καὶ καὶ.*

Possibly there are none that thinke them not happie, who had the grace to contribute and minister unto *CHRIST* in his owne blessed person, *But* <sup>h</sup> *grieve not that thou hast not Christ to feede, and entertaine as MARTHA had, hee hath not bereaved thee of that honour; saying, I was hungry*

*h* *B. Aug. de verbis Dom. serm 26. Noli dolere - Non tibi ob- stulit istam dignationem, cum uni inquit ex minimis.*

and.

## CHAP. 4.

and yee fed mee, in that you did it to the least of my brethren you did it to mee. Our Lord hath left the poore in his roome, you shall not have me alwayes, but the poore; therefore tho wicked so farre as necessitous, it is done to CHRIST, which is collated on them in reference to his will and blood-shed for them. And the more indigent they be and unable to requite, the more our charity is advanced by them.

Luc. 14. 12. Spoken  
ne impensæ gratiæ vi-  
cissitudinem requi-  
rant. S. Greg. pastor.  
13. 21.

Luk. 14. 12. Our Master wills his followers to divert and feare the retaliation of their good turnes (for good duties least rewarded in this world, are most esteemed and retributed with God) and to practise upon them that could not repay their kindnesse in kind, they cannot; therefore it is an act properly Christian; meer goodnesse, and pure Religion to commiserate and succour them, *Iam. 1. 27.* and of the better expectation, that they cannot recompence, seeing for that cause God substitutes himselfe; who will returne more then any could and the more the lesse they could.

Wherefore as God styles himselfe, *The King of Kings, Lord of Princes, Father of Orphans and Widowes*, prefixing to those of high degree his title of power, to those of low degree his title of provision, as it is applied by (St. Isidore<sup>1</sup> Pelusiot.) So if wee keepe distances, let it be with men of state, but let us condescend to those of poore condition, & let our sweetest influences fall on the lowest ground. It is not Christian to expend more in presents to rich, then in gifts to poore.

But

1 L. 3. 291. ἐπὶ μὲν  
δὲ πᾶν ἐλπίαν τὸ τῆς  
δυστυχίας ὄνομα τῶ-  
ν θεῶν, ἐπὶ δὲ τῶν πενι-  
τῶν τὸ τῆς ἀνδραμο-  
νίας, --



## CHAP. 2.

But our *saviour* did not in vaine foretell, that in the latter dayes the love of many that forsook not the right faith, should grow cold in all offices of charity. *Matth. 24. 12.* especially in costly devotions and chargeable duties of mercie. *m St. Basil* witnesses for his time thus, *I know many that fast, pray, sigh, expresse all chargelesse religion, but give never a peny to the afflicted, what are those the better for all their other vertue?* there are but a few of *Dauids* royall spirit, that preferre a duty of charge in Gods service; *2. Sam. 24. 24.* who can other then lament that abundance of iniquitie in excesse of apparell, building, gaming, and some few sumptuous feasts (exemplifying all *Gesner*) should have drunke up the materialls of charitie, in ancient hospitality, and reliefe of the poore, and of piety also, in maintaining the decency of Gods houses and publike worship. Yet true it is, that the proverb of old, and cold hath held in all ages of the Church, the first and best love abating by degrees, of which blessed *Cyprian* takes up a heavy complaint of his daies, compared with the Apostolicall: *Then they sold their houses and their lands, & laying up treasure for themselves in heaven, offered the prices to the Apostles, to be distributed for the uses of the poore, but now we give not the tithe of our patrimony, and when the Lord bids us sell, we buy rather and turne gatherers.*

*m St. Basil serm.*

ὅτις πάντων τῶν πτωχῶν  
τὴν αὐτῶν πᾶσαν  
ἐκκαθάραν ἐν-  
δεκνυμένους, ὅβελον δὲ  
ἔχει μὴ περιμεύειν  
τοῖς ἀλλοτρίοις π-  
όρεσι & τούτοις τῆς  
λοιπῆς ἀρετῆς.

*n De simplicitate  
pralatorum-- at nunc  
de patrimonio nec de-  
cimas damus, et cum  
vendere iubet domi-  
nus, emimus potius et  
augemus.*

## CHAP. V.

*Touching a serious incouragement to Almes-deeds.*

**T**Hat the coldnesse which respectively possesseth all parts of Christendome kill not our charity, informe our selves what heapes of blessing and reward are assured to it, one little riveret brings us to the ocean of Mercy, *Luk. 6. 37, 38.* Our kindnesse shall with much advantage by all kinde of measures be returned into our bosome, that wee may have abundance of solace and inward content, which our Lord there amplifies with admirable elegancie, worldlings take every thing with the left hand, and when they are moved to communicate, say they know not what need they may come to themselves, when they therefore ought to be pittifull to others because themselves may come to need.

α εἰς τὸν ἥξει πλοῦτον  
χρεῖα ἀδύνατον ἥξει  
μὲν τις χαλεπὸν ὅτι με-  
ταμελίσσει, μὴ οἰκο-  
νομήσας τὸν πλοῦτον.  
Serm. habito ἐν λαλί-  
ζοις.

Ingeniously St. BASIL, *a Whether neede will ever come or no is uncertaine, but sure the time will come in which you shall repent yee that you did not dispende your wealth.* The wise man saith, *Eccles. 11. 2. Give to sixe and also to seven, for thou knowest not what evill may come on the Earth;* because such Iudgements may come on the Nation as may overwhelme thee in distresses, therefore whiles thou hast opportunity bee distributive with the freest, and give example unto others how thou wouldst

CHAP. 5.

wouldst be used thy selfe, and put something in Gods hand against a need. Ponder well the words of the Theologue; <sup>b</sup> Why shouldst thou treasure up for Theeves and mothes, and mutability of times, removing and casting uncertaine riches one while on one, an otherwhiles on another.

<sup>b</sup> S. Naz. inter Epist. S. Basil. 138. πρὸς τοὺς ἀγαθούς τῶν ἀνθρώπων καὶ ἀλλοτρίους μεταβολαῖς, εἰς ἄλλους μεταπηδῶντων καὶ ῥιπαζόντων τὴν ἀσφάλειαν ἐμπέλαν.

Wouldst thou have enough and Gods grace, give plentifully, the prevention of beggery in the seed of the righteous is that hee was ever mercifull, Psal. 37. 25, 26. Let him give nothing that would be a begger, or have his begge. God will not be overcome of us in goodnesse, but he will farre exceed our liberality. I beseech you let us not have such meane thoughts of our good God as to imagine wee may come our selves to want, by scattering on his waters. Holy St. Augustine shall quit us of that mistrust, <sup>c</sup> Thou art Gods workman when thou givest to the Poore thou sowest in winter what thou mayest reape in summer, why shouldst thou feare then, O thou unbeliever! test in so great a house so great a house keeper should not feede his owne workman.

<sup>c</sup> B. August. hom. 17. Operarius Dei es, quando das indigentibus. Quid ergo metuas in infidelibus, ne in tam magna domo tantus pater-familias non pascat operarium suum.

Can wee maintaine our selves any wayes so well as in Gods worke? Can we lay up any where for our Children any whil so well as in Gods storehouse? Some alledge the multitude of their children and their great charge, for the extenuating of their Charitable workes, who for that very cause in the Iudgements of blessed Cyprian, ought to worke the more, as having many for whom they must become humble suiters unto GOD, and this is to lay in gage for our deere pledges, this is to provide

<sup>d</sup> -- hoc ipso operari amplius debeat, quo multorum pignorum pater es, plures sunt pro quibus deprecaris -- hoc est charis pignorum in posterum providere, &c.

vide

CHAP. 2.

*e* 1<sup>a</sup> est infidelitatis  
excusatio,  
de iustitiis p. 125.

*f* serm. 25. *V*suramun-  
di centum ad unum,  
Deus unum accipit ad  
centum, et tamen ho-  
mines cum Deo nolunt  
habere contractum,  
sunt forsan de cautio-  
ne solliciti, quare, nonne  
homo homini exiguae  
chartule obligatione  
constringitur? Deus  
res & tantum volumi-  
nibus caret, & debi-  
tor non tenetur

vide before hand for our future heires according  
to the faith of holy scripture, saying Iunior fui; Psal.  
37. I have beene young. But if God take a childe or  
two from these complainers, they doe not as the  
fathers presse them, and us that would if there  
had bin the let of their bounty, send them at least  
their portions into heaven by the hands of  
Christs receivers, wherefore we may well beleieve  
St. ZENO <sup>e</sup> that it is but an excuse of unbeleivers.

If a man of worship or credit should speake or  
write to one that is of reckoning and wish him to  
disburse such or such a summe of money, to the  
poore about him, and he would take it as a debt  
and favour, and see him repaid, the rich man ha-  
ving many children would not stop his credence  
& ready laying out of great sums. And how then  
would wee be thought beleivers if in like case  
Gods word and writing, Gods oath and solemne  
undertaking prevaile not with us? Fitly to our  
purpose St. PETER CHRYSOLOGVS <sup>f</sup> Psal. 19.

17. Men give for use twelve, or ten, or eight in the  
hundred. God takes it at an hundred for one, and yet  
men will have no contract with God, peradventure  
they are doubtfull of his assurance, why is not man  
bound to man by the obligation of a little paper? God  
gives assurance in so many and great volumes  
and is not held debtor.

St. James the Apostle of mercy is terrible to  
those monsters amongst men that live without  
bowells, Chr. 2, 13. There shall be judgement  
without mercy to him that shewes no mercy, mere  
judgement without any ingredients of mercy,  
God

God causing that which is afflictive in the creature, to excruciate the damned, and suspending in it whatsoever might comfort them. For albeit Gods mercy be over all his workes, and so over all the paines in hell, punishing them there lesse then sinnes deserve: yet is their judgment without mercy, because their torments are without all mixture or sense of any actuall consolation. And is it not very equall that they should finde no mercy at CHRISTs hands, that were, I will not say unchristian, but inhumane, as in the common miseries of mankind to dispractise such mercy, deeds as nature called for and mens abilities might easily afford, and CHRIST so recommended and fore-declared, that hee would specially proceed by them in his last judgment: (Iam. 8. 6. 7) The Lord sweares by his excellency, even that his mercy which is over all and which rewards above all desert and dignity, never to forget them that cruelly use and grinde the face of the poore: unpittifull hard hearted oppressors, not that to men, which righteous men are to beasts, how should they obtaine or expect the least dram of mercy from God? The unmercifull rich man that was to incompassionate to LAZARUS in his wants and paines, as to neglect him desiring a crumme of bread, in Gods supreme equity is himselfe denyed a droppe of water to coole his tongue, tormented in flaming fire, that St. CHRYS. might for just cause say, *Feed the hungry that yee feed not the fire of Hell.*

*supra condignum.*

*g In Phil serm. 1. in  
Eth. Sp. for the crea  
vōt tu, Iva un Sp. Ips  
tō tñs jōvūns nup.*

O

But



## CHAP. 6.

But mercy rejoices over judgment, as a strong evidence of freedome from condemnation, and of every soveraign vertue to cleanse away sinne, *Luc. 11. 41. Dan. 4. 27. Prov. 22. 6. By* *h s. Clem. Apost. mercy and truth iniquity is purged away.* *h* CHRISTs justifying grace is especially confirmed to them and powerfully workes by them as effectuall meanes. So the blessed Fathers apply, that the ransome of a man are his riches, and with them the Faithfull are said to redceme their sinnes in workes of mercy, and to doe them for the redemption of their sins. Not that an all-sufficient redemption for all sins is not made in CHRIST, or that any almes can be pleasing out of *Christis* satisfaction, but because the redemption and satisfaction of CHRIST is made over to us by and for almes deeds, which God accepts in CHRIST as a reall penance and revenge for sinne, and vertuous under him to prevent sinne, and procure, not onely spirituall and eternall but even temporall blessings. Hence sprang that of the holy Bishop CÆSARIUS, *i The poore mans miserie is the rich mans medicine*, because if he duely accommodate the poore in his misery, there shall bee a healing of his owne infirmities God extending mercy to the mercifull: the Jewes write wittily upon their poore mans box, which they call \* the *Coffer of Righteousnesse*, *(Prov. 21. 4) A gift in secret pacifieth wrath:* a gift presented our Lord CHRIST in his needy members: conduceth much to amity and grace with him, and gets friends.

Luc.

*Redemptio hominis  
divitie ipsius redime  
peccata tua elemosy-  
nis. Dan 4.*

*5. Basil. affect. def.  
contract. qu. 271.*

*i Hom. 22. Miseria  
pauperum medicame-  
tum est dicitur.*

כוביה של צדקה

כוביה

(Prov. 21. 4) A gift in secret pacifieth wrath:

Luke, 16. 9. Our Saviour so farre dignifies the poore, as to make them the favourites in his house; that as he is received in them, so they might receive in him everlasting habitations and the rich be admitted for their sake and good officers about them, and thence be moved gladly to minister to them, and reverence them as their Patrons. Hereupon St. Odo<sup>k</sup> affirmed *the Blinde and Lamie to be the Porters of Paradise, the Doore keepers at Heaven gate*, for that men enter by their furtherance, and for favours done them, looke then what banding there is among men by presents and suits to gaine the assistance, of them that have hand in preferring to high places, or voice in election to beneficiall and honourable functions, such ambition ought there to bee in Christians, by all kinde of benevolences to joyne the goodwill of the poore and miserable whom our Lord Iesus hath ordained his substitutes here to take Almes, hereafter to receive the Almes-givers into Heavenly Mansions.

CHAP. 5.

*k s. Odo Cluniacensis. Cacos & claudos Paradisi afferbat futurus ostiarius lob. monachus in vit. ejus, l. 2. c. 4.*

*Elegantly St. Hier. of Pammachius: Supra obitu Pauline. Munerarius pauperum & egentium candidatus sic festinat ad calum.*

## CHAP. 6.

## CHAP. VI.

*Touching the manner in which the mercifull  
practise that they may bee  
blessed.*

**T**He very name mercy intimates that every act thereof hath an inner touch of commiseration, and is from bowels affectionately inclined and earning after the good of others, as it is recorded of our Lord CHRIST, that in all his doctrines and miracles he was moved with compassion. Hence the mercifull doe their good deeds with that cheerefulnesse, and expresseion of true respect and pittie, that the receivers are refreshed, as much in their manner of doing, as in the thing done. Pure religion contents not it selfe to give, but visits the distressed (James I. 26) so farre as we may with convenience wee are to minister unto them in our owne persons, and thereby glorifie God in them and comfort them as with the succour given, so with the honour done them in giving.

Historians deservedly give great applause to the incomparable Princeesse, the Emperesse of *Theodosius* the Great, that her Majesty would her selfe visite the sicke and miserable, and prepare reliefe for them with her owne Emperiall hands. *Quintilian* holds it a kinde of  
revenge

*a Declara. 5. p. 54.  
Genus ultionis est  
pascere et non misere-  
ri. Vult nos ille  
mortalitatis artifex  
Demi commune suc-  
currere, et per mu-  
duas auxiliorum vi-  
ces, in altero quonq;  
quid pro se timet  
asserere, nonlum hac  
charitas est, nec per-  
sonis impena reve-  
rentia, sed humilium  
accidentium providi-  
metus, et communitii  
fortuitorum religio-  
sua horror. in aliena  
fame sui quisq; mi-  
seretur.*

of revenge to feed and not commiserate, and addes that God the Artificer of fraile nature would have us assist in common and by mutuall returnes of helpe, every one to testifie in another, what he is afraid of for himselfe, this is not yet charity nor reverence vouchsafed persons, but provident feare of like casualties, and religious horror of common accidents in another mans hunger, every one pities himselfe. Now then Christians ought not onely to have a naturall fellow-feeling in other mens calamities, knowing themselves obnoxious to the like, but a consideration of CHRIST that suffered for them, and is observed and ministred unto in them. Thus the first Christians (which St. Chrys. also notes, <sup>b</sup> (Acts 4. 25) Put not the moneyes for which they sold their estates, in the Apostles hands, but laid them at their feet, declaring their Faith and the pitie and reverence which they bore the Apostles; for they did not apprehend themselves to give, more then receive: and therefore gave as officiously, as the most needy use to receive.

<sup>b</sup> In Rom serm. 7.  
in Eth. ἡ δὲ διδόναι  
μᾶλλον ἢ λαμβάνειν  
ἐροῦντες.

2. The grace of this glorious vertue is to be directed with a purity to God and his glory, and kept free from ostentation and sinister looks at vaine glory and renowne among men. Which vice doth dangerously shrowd it selfe in this exercise of Religion, as highly magnified over all the world, and therefore our Master heere put a speciall caveat against it (Matth. 6. 1) and as cautioned by him, the mercifull at the day of judgement, when CHRIST makes commemoration of their good deeds, are brought in saying; Lord





tion, and improves his best wisdome in distributing, so as may be most profitable to men, and honourable to CHRIST, especially of Church goods, and that which is sacred to Religious uses, he reckons it high providēce to be ever laying up something in Gods treasure, and assents to the blessed Prelate *CÆSARIUS*, that *the poore mans hand is CHRISTs jewell-house*. And howbeit God hath not put the measure of our almes doing under necessity of command that somewhat might be left to our devotion, and our voluntary abounding in contributions knowne pleasing God to bee the more rewardable, yet seeing the Jewes (besides many extraordinaries) were to give a disme to the poore, all indifferency bindes us under the Gospell, to exceed what was prescribed them under the Law, because of free promises and times of greater grace, and our exemption from much expence in sacrifices and Leviticall purifications.

CHAP. 6.

*Origen in Matth. tract. 31. p. 183.*

*e. Manus pauperum g-  
xophylactium Christi  
est. hom. 2.*

This makes the wise Christian to rejoyce, when an occasion of doing good is tendered him, and to looke out for opportunities of dealing Mercie (*Psal. 41. 1*) *Blessed is hee which considers the Poore*, and carries not till the needy crave his charitie. *One man in his need will seeke to thee, thou must seeke and finde anothers necessity*: which holy St. AUGUSTINE affirms. *Men will never doe, except they constantly lay aside something according to their Revenues, as it were a duty that must be payd the King, so CHRIST had his Bagge* — render to CÆSAR that which

*f In Ps. 146. Beatus qui intelligit super e-  
genum et pauperem  
non expectat ut petat,  
alius te qua erit indi-  
gens, aliam tu debes  
querere indigentem.  
Tanquam debitum  
sisco reddendum.*

## CHAP. 6.

And in their Alcoran they have a saying, that if men knew what a heavenly thing it were to distribute almes, they would not spare their owne flesh, but slice it into carbonadoes, and give it to the poore.

is *Casars*, and to God the things that are Gods. Let God have his tenths, his *subsidia pro pauperibus*. I have read that the *Turkes* are wont to send their servants abroad purposely to hearken among their neighbors, which of them have most need of victuals, money, rayment: who shall condemne Christians that divert objects requiring mercy and moving to pity. *Luc. 10. 13.*

4. The right performer of mercy shewes it in simplicity, as with a single eye to God, against all by-respects, so with a single eye to his estate, against all vaine excuses, of such as have to waste on their lusts in riotous excesses, have nothing for *Christ* in pious uses. As men can find money for unnecessary lawing and to satisfie their idle humours, and we heare no great complaint of wants, till we come to motion for *CHRIST*.

g ser. 36. Cum dixeris ut aliquid pauperibus largiantur, statim tibi obicitur, necessitates infirmitates sunt, tributa sunt gravia, fiscalia explicare non possumus, et taxa tibi ingerunt, ut quasi reum te statuant, quod hoc illos volueris commovere, non intelligentes quod omnibus necessitatibus necessitas salutis sit preferenda.

But as *St. AMBROS* finely sets them out, when once you speake that they would give something to the poore, presently they alledge against you, that infinite necessities are upon them, grievous tributes and taxations, that they are not able to pay their compositions and other rates, and beape so many things against you, that they would almost conclude you criminal that you would so much as monish them of such a businesse, little understanding that the necessitie of saving soules should be preferred before all necessities.

Now the simplicity we treat of is, in filling up the defects of other with all that is not requisite to the decencie of our owne state and vocation, which appeares equall in all reason, for when

when by right of nature all things were common, that the division made by Law of nations, may stand with justice, and not be dammagious to the more part of men: they who abound, are tyed to supply the want of others out of their abundance. Whence CLEMENS ALEXANDRINUS learnedly describes, *h Singlereſte a vertue ſubſtrating all ſuperſuities*, when we detain nothing idle by us, but what we do not need, beſtow on others for their uſe. *Pro. 3.27. Withhold not good from the owners thereof, to whom it is due*: which juſtifies the aſſertion of St. AUGUSTIN, *other mens goods are withheld when ſuperſuities are poſſeſt*. Be wee therefore mercifull as our heavenly father is mercifull, perfect as hee is perfect. He is perfect that hath nothing defectuous, nothing ſuperfluous, we are then in our proportion perfect, when we are content, and ſaine no cauſeleſſe want, when we are communicative and keepe no ſuperfluity.

CHAP. 7.

*h Præd. l. 3. c. 11. n d dphera eſis a-  
pauſemū tūm pi-  
gerlow.*

*i In P/al. 47. Res alienæ poſſidentur, cū ſuperflua poſſidentur.*



CHAP. VII.

Concerning inducements to workes of Mercy.

1. **M**ercy is a weighty matter of the Law, (*Matth. 23.23*) a ſubſtantiall dutie which many commandements much drive at, and hath a precedency above other vertues related to our Neighbours, as moſt reſembling God in goodneſſe, to which it is proper to

be

## CHAP. 7.

a In Ep. 10. Interfaustas, charitie, ad similitudinem divinitatis, det quod habet, habetq; quod dedit.

b Pater misericordiarum, non ultionū, quia miserendi causam sumit ex proprio; iudicandi ex proprio. s. Bern. in h. d. d. s. c. m. 5.

Hoc in Deo praeputum est, hoc in potestate laudandum, non calūfeciisse qui potens est, sed misericordem esse qui iustus est, sed misericordem esse qui Rex est, sed dissimularentem esse, qui Deus est. s. Hil. in Ps. 145.

c Ep. ad Diognetum.

bee diffusive and participate it selfe to subjects needing, and capable thereof; and in power to fill up the emptinesse and lacke of indigent creatures without impoverishing it selfe, as <sup>a</sup> *Gracius* saith, *that charity is similitude of the Deity, gives what it hath; and hath what it gives.*

Mercy is proper to God he ownes it in speciall manner, and styles himselfe the Father of mercy, as taking cause from himselfe to shew mercy, not of judgement as receiving enforcement from us to practise <sup>b</sup> *severities*; and God declares his Almightinesse chiefly in shewing mercy, and magnifying it over all his workes, in the supporting thereto in their being (*Psalm. 144. 9*) and in that his omnipotency provoked can forbear and be kinde to the ill deserving, and punish the worst, lesse then their demerits, and so exalt mercy over all his workes, titles and attributes, as the brightest mirror of divine nature and goodnesse. In mercy therefore is our best resemblance of God, and for that reason mercy invests men in the venerable name of God, *I have made thee a God to Pharaoh* is the Lords words to Moses, when hee put him in ability to doe good (*Exod. 7. 1*) That *Iustice* Martyr might determine him an imitator of God, who supplying to the needy whatsoever he hath received of God, is made a God to them that receive of him. Hereupon Kings are called Gods because of their dominion, and latitude of power, to flow into, defend & succour whole Countreies and Nations, and hence he that is made by another, is named his creature, and he that raises a man is termed

med his maker, & he that releeves is said to recreate. It is vertues part to be an agent rather then a patient of goodnes, & the Apophthegme of our mercifull Saviour (Mat. 23) It is a more blessed thing to give then to receive. We ought as St. Gregorie the Divine observes, to render a thank-offering to God, that we are of them that be able to be good doers, not of them that need to be receivers: and must understand our selves deficient in mercy, untill wee come to take greater delight in ministering to others in their necessitie, then we would in being ministred unto in our owne adversity.

2. It hath affinity with the matter foregoing, and availes much to strike impressions of mercy on the rich, if they shall but seriously pōder, what a great blessing it is to them that there are poore. We may boldly averre with Chrys. that without poverty riches are unprofitable, & if like Adam and Eve, we had a whole world but no body to make ready provision & attend upō us, what joy could great men have of their riches, if there were not poore men to doe meane offices for them (1. Cor. 12. 22) the members of the body which are lesse honorable are most necessary, so of the body politike & ecclesiasticall, if superiours had not subiects, to grace them with their service, their very dignity would be dishonourable, upon this ground the Prince of Apostle wils us to honour all men. 1. Pet. 2. 17. observing there is none that excels us not in some gift, and what low employments the highest should descend to, if there were not inferiours to perform them, how then should not a considerat

man

CHAP. 7.

d Truly considering  
Aristotles Maxime,  
Eth. 1. 4. 1.

cS. Nax. δὲ π τὸ  
δὲ π χρεῖσθαι οὐ  
τὸν εὐταξίαν ὑπα-  
ναι ἐγγύς, ἀλλ' ὁ τὸν  
εὐταξίαν δεομένων.  
περὶ φιλοπονίας p.  
132. 139.

f Hon. 15. ad Pop.



## CHAP. 7.

k Lib 3. Simil. 5.

man be respectiue and free to them in their need, that are so needfull. *Hermus* that *St. Paul* greets with a salute by name. *Rom. 16.* Largely deduces, that *seeing the rich thrive by benefit of the poore mans Prayer begging dayly bread for them, therefore it is meet they should impart their wealth with them, that their bowels may blesse them, and spirits be quickned in devout supplications for them, and God that despiseth not the poore heare their orisons for them, and so the rich supports the poore as the olme the vine, and the poore lade the rich with fruiits as the vine the Blme.*

3. It is the highest preferment of riches, and our best providence to imploy them in service to God and duties of mercy, which turnes the Mammon of unrighteousnesse into meanes for godlinesse, and of the furniture for covetousnesse makes provisiō for mercifulnesse, you may beleeve *St. Zeno*, gold and silver are money if you lay them out, Idols if you hoord them up. <sup>1</sup> He had a blessed auditory, who preaching against unmercifull creatures and slow of giving, could say, *but those things of the covetous, not to the covetous; those things to you breshren, but not concerning you; for our poore have forgot how to beg, our widowes make willes, and more might I say in commendation of your blessednesse, if ye were not mine.*

This renders wealth true riches, when it promotes our account and reckoning with God, then are riches justly called goods, when they are instrumentall to good uses, but let them that pervert and detaine them from being serviceable

*1 De avaritia ser. 2.  
si erogaveris pecunia  
est. si servaveris simu  
lachra. Sed hec de a-  
varia, non ad avaros.*

to Christ and his poverty, listen to the glorious CHAP. 7  
Martyr Cyprian <sup>a</sup> they possesse only to keep others

out of possession, and O the contradiction that they make in adjectives and names, they call those goods which they make no use of, but to evill purposes. This likewise is our best providence, and constitutes men truly rich, for Lactantius is therein <sup>a</sup> right, not all that have riches, but that improve them to workes of righteousness, they are the rich.

That which we keep must be left to others, that which we dispenſe is eternally our owne, hence came that of St. Eucher, in his most godly and eloquent Epistle to Valerian, <sup>o</sup> If thou lovest thy selfe be kinde to thy Neighbour, for thou canst not more advantage thy selfe then in profitting him. And that of Ennodius to Symmachus the Pope: He erres that supposes a conscience neare, <sup>p</sup> and inward with God, to be allured by advantage, it is damage, to a holy will not to bestow favours, you esteeme them the onely gaines, which renew to you of liberality, who receive wealth in giving. We have what we give and can alwayes have no more then we give, now after the pretty saying of Bishop Ruricius, He loves not goods that would not have them alwayes, he shall depart a Begger out of this world, that sends not his portion before out of his estate unto eternall blisse.

The more men transport into the land of the living the richer they are to God-ward: who can other then admire the incredible wealth of St. Iohn the Elcemolynarie Patriarke of Alexandria, that dyed one of the richest that ever was read of, as appeares by his last will & testament:

I thanke

<sup>m</sup> L. 1. Epist. 2. Pessident ad hoc tantum ne possidere alteri liceat, & O nominum quanta diversitas bona appellant ex quibus nullus illis nisi ad res malas usus est!  
<sup>n</sup> L. 5. 16. Divites sunt non qui divitias habent, sed qui utuntur illis ad opera justitie.

<sup>o</sup> Dives in Ecclesia est, qui pauperi, non sibi dives est. 6. Ambr. Ep. 82.

<sup>o</sup> Si amas te, proximum dilige, quia nihil magis commodis tuis dabis quam quod contuleris alienis.

<sup>p</sup> L. 4. Ep. 8. Error qui Deo proximam conscientiam credit commodis invitari, detrimentum est sanctæ voluntati non exhibere beneficium, sola putaris lucra, quæ vobis de liberalitate nascuntur, qui divitias dum tribuitis accipitis.

<sup>q</sup> L. 2. Ep. 47. Mendicus de hoc mundo discedet, nisi de rebus suis portionem suam ad eternam beatitudinem ante præferat.

<sup>c</sup> Virg. ejus c. 48.

## CHAP. 7.

*I thanke thee O Lord my God, that they haſt counted me worthy to render thine to thee, and that of the goods of the world, there remaines with me but the third part of a penny, which alſo I bequeath to the poore that are my brethren in CHRIST. Beloved, why ſhould we not be ever giving ſince we ſhall carry nothing with us, onely if we have done good workes, we ſhall carry them with us to the heavens, or rather as St. ELIGIUS ſpeakes, they will carry us with them to heaven.*

*[ Opera tantummodo bona ſeegerimus, ipſa nobiſcum ad calos portabimus, imo nos ipſa ad calum portabunt. apud B. Audonum in viſt. ejus.*

4. Laſtly, wee may meditate how almes and acts of mercy for their prelation above other verrues have appropriated to themſelves the name of charity, devotion, good deeds, good workes, becauſe there is no true religion without them. Nay if we go no further then nature leads, this vertue beares the name of humanity, as very proper to men, and becauſe the more humane people be, and inſtructed in liberall arts and ſciences, the more tender hearted and mercifull; hence in all Greece mercy had an Altar, and was a-

*Pausanias in Atticis p. 42. Ἀθηναίων δὲ ἐν τῇ ἀγορῇ, καὶ ἄλλα ἔστιν ἢ αὐτῶν τοῦ ὀπίσθου, καὶ ἐλὲν βωμὸς αὐτοῦ τοῦ θεοῦ, ἐς ἀνθρώπων εἶον, καὶ μεταβολὴς περὶ μόνων, ὅτι δόξα μόνος, μοῖροι τιμὸς ἑλλένων νέμονται Ἀθηνῶν.*

dored onely at Athens: the Nurcery of learning and humanitie. So both Christianity and humanity inforce mercy upon us, if wee would be found true in either; wherefore the Apoſtles mutually exhort each other to remember the poore (Gal. 2. 10) And ſithence all the holy Fathers and Doctours have urged nothing ſo much on Chriſtians, as Almes-deeds and workes of mercy. And the Lord Iesus in the representation of his proceedings, at the laſt judgment ſpecifies mercy alone for the grace eternized with his commemoration.

All

All which considered, as we have faculty and opportunity, let us doe good to all especially to the household of Faith (Gal. 6. 10) doe good without exception to worthy and <sup>u</sup> unworthy, as St. ISAAC admonishes, by that meanes thou maist bring the unworthy to good, because the soule is quickly drawne by temporals unto the feare of God: goodnesse is of a victorious nature, yet in this case the prescript of St. GREGORY is seasonable, to give *panem refectiois, cum verbo correptionis*, double food to him that sought, but single instruction for his soule with refectiō for the body. A benevolence kindly exhibited insinuates a wise reproofe into the heart, removes prejudices from the minde against our good meaning, and opens the inmost affections to receive information.

u S. Isaac Presb.  
Antioch. de contemp-  
tu mundi. c. 38. c. 52.

Doe good especially to Orthodoxe and sound beleivers: For it is seemely to follow God; and where he gives his spirit and best gifts, there to multiply our chiefe collations. The wicked leaving, what in them is, the godly to wants, discover it to be but an evasion, when they pretend to give no more, because the needy are ungrate and undeserving. To him that is not of the world but of the Church St. Chrys. offers a rich thought, *thinke x with thy selfe if heaven were ready to fall, and God should honour thee so farre, as to give thee power to support it, wouldst thou not conceive it a great glory? So now God vouchsafes thee a greater, to sustaine that which he respects more then Heaven, his faithfull members of whom the world is not worthy.* Heb. 11. 38. If all the good of the world

x Rom. 5. ser. 4<sup>r</sup>

## CHAP. 7.

x *Treasurarius pauperum.* in vit. S. Adelhard. c. 13.

world were weighed against one of them, his worth would overpoise and weigh it down. To contribute to the Saints is so high a service, that the great Apostle desires the earnest prayers of the Church, that he might be pleasing to them in his ministration (*Rom. 15. 25. 31*) It is a noble function to be as *Ratbert* witnesses *St. Adelhard* was, *Treasurer for the Poore*. To be a Kings Almoner is a great dignity, and shall it not bee honour to be Almes-givers to the God of Heaven, nay to give Almes to the King of Heaven, feasting in the refreshed bowels of a Saint.



**FINIS.**



BEATI MUNDO CORDE.  
THE PVRE.

A  
TREATISE  
OF PVRTIE,  
handling the Sixt  
*Beatitude.*

---

By JAMES BUCK, Bachelour of  
Divinitie, and Vicar of Stradbroke  
in SUFFOLKE.

---

*Prov. 30. 12.*

There is a generation that are pure in their owne eyes:  
and yet is not washed from their filthinesse.

*Ier. 51. 7. Calix aureus Babylon;*

*Quoniam qui a veritate deficit, querit illecebram, ut specie  
saltem pretiosa ad bibendum aliquos illicere possit. B. Ambro.  
de Elia & jejuniis. c. 15.*

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NON SUM MELIOR PATRIBUS.

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LONDON,  
Printed by B. A. and T. F. for IOHN CLARK, and WIL:  
COOKE. 1637.

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30011 WOLK DOCTORS

# THE PARE

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### OF PEARLS

London, 1837

Printed by

By J. A. M. S. 25, Pall Mall, London



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# BEATI MVNDO CORDE.

MATTH. 5. 8.

Blessed are the Pure in heart.

CHAP. I.

*Of the subject to be purified.*



Ur Master is very Methodicall in propounding the Beatitudes; and therefore after that of mercy, which doth most accomplish the practise life; layes forth this of Purity, that hath correspondence with the gift of understanding; and doth best dispose the contemplative. And purity is justly set by the side of Mercy, as which decorates the deeds thereof in the intention, affection, exhibition (*1am. 1.*

## CHAP. I.

27. And mercy is of a very purging vertue. *Prov.* 22.6. and cleansing the soule of uncharitable humours, appts it for embracing and following all truth in love, after the saying of blessed *CHRISTIANUS*; *The Mercifull that carry the eyes of their heart sincere and cleare even to their adversaries, may plainly without let or watering behold the unapproachable brightnesse of GOD, for that clearenesse of conscience and purisie of heart, suffer no Cloud betwixt the Lord and our sight.*

In this Beatitude there is a gracious preparing of the minde for God; Blessed are the pure in heart, and a glorious revealing of God to the minde: for they shall see God, in the preparation you have the matter disposed, the heart and the manner pure.

To the matter *RICHARD VICTORINUS* a Schooleman of rare contemplations, saith, *That a reasonable a soule is the chiefe and principle glasse wherein to see God. This the Israel of God must continually hold, wipe, looke on; hold, lest falling down, it sinke to the earth in love; wipe, lest it bee soiled with the dust of vaine thoughts; looke on, that it divert not the eye and intention, to vaine studies, but keepe at home and learne to know it selfe, and in it selfe, God. When the Lord in Scripture calles for the heart, hee meanes thereby the powers of the reasonable Soule understanding and will. And so CHRIST blesteth the pure in heart, because that is the spring-head of rationall performances: And therefore all operations beeing from faculties, if they bee purified from*

*Carnall*

carnall and secular affections and aymes, the whole man shall be ordered unto God, as if the fountaine bee pure, the strames runne cleere; hence (*Matth. 23. 26*) our Lord willes us to *cleanse that which is within, that the outside may be cleane also*: and (*Prov. 4. 23*) We are required above all keepings to keepe our heart, because an estimate is tooke of our works by the state thereof. And it matters more how the heart affecteth, then what the hand doeth, whether in good or evill: cleanse we then our hands, cleanse our mouthes, but above all cleansings cleanse our hearts.

But who can say his heart is pure? Well in our Saviours meaning: *They are pure in hart, whose heart doth not smite them with remorse of deadly sinne*; and who intend and indeavour against all sinne; which is to cleave to God with purpose of heart, and serve him with all the heart. Dissemblers and their sacrifices are monsters in religion, because without an heart, and therefore prodigious and farall to themselves. *The Pharisee wipes her mouth*, lip-laver and lip-labour is the hypocrites work, he washeth his face and makes that shine, *But wash thy heart, O Ierusalem*: if thou wouldst have the signification of thy name, sight of peace: for none but the pure in heart shall see God, nor enter into his rest.

*Cant. 8. 6. Set me as a scale upon thy heart, as a scale upon thy arme*: and elsewhere a scale is set upon the fore-head, as St. Ambrose applyes it; *CHRIST is a scale on the forehead, that we may*

*b De Ias. 6. 8. Signaculum Christus in fronte ut semper confiteamur, in corde ut semper diligamur, in brachio, ut semper protegamur.*



## CHAP. I.

ever confesse, on the heart, that we may ever love, on the hand, that we may ever labour. Wash we then our face that we may witness a good confession, wash our feet because wee cannot stirre abroad and converse in the world, but we shall contract some soyle, though our heart bee right, and our intent holy, *Ioh. 13.* Wash our hands (*Leu. 4. 8.* in innocency which are the instruments of externall operations, but most of all wash wee our hearts, that are the worke-houses of internall actions.

Reade *Leu. 1. 6. 8. 13.* They were to flea their burat offerings, and cut them in pieces, and wash their inwards and their legges. St. CYRIL of Alexandria writes, that the fleaing off the skin was a riidle of naked discovery, for nothing at all in us is hid, nor doth any thing lye latent from the divine and pure eyes of God, but that pierces to the dividing asunder of the soule and spirit, of the joynts and marrow, and that is the cutting of the creature in pieces. Besides that, he injoynes the inwards and feet to be washed, which our Redemer expounds for us, saying; Blessed are the pure in heart. We then for our parts are to flea our sacrifices, not to rest in the superficies and outside of a good life, and bare appearances of good, but to reprove our hearts if the best side be outward, and our inmost intentions, affects and indeavours, equall not our externall shewes. Wee are also to cut them in pieces, that is to examine all and singular the actions of our whole conversation, lest vices should conceale themselves under semblance of vertues.

To

c Hd. pasch. 22. p. 240  
 η δ εὐρησις ἀποδρε-  
 σις τῶν ὑμῶν  
 ὁ καθαρισμὸς.

Woe is me, that what  
 is latent in me, is not  
 as what is patent. s.  
*Ephrem. conf. & re-  
 prehensio suis.*  
 p. 69.

To wash the legges, any thing that comes neare the earth; to wash the inwards; all the principles of operation: Many have a demure looke, a fine face, and a white skinne, but see them and you shall finde their inwards full of avarice, deceit, pride, faction, and all uncharitable sinne.

CHAP. 2.

CHAP. II.  
*Of the Nature of Purity.*

**T**hat briefly of the subject to be prepared, there followes the manner of preparing the heart, to wit, by Purity, which I will open in declaration of the quality, the excellency, the necessity, the maintenance, and the sufficiency thereof, for apring the soule unto the sight of God.

The nature of Purity, is to preserve the soule unspotted from the world, and all things therein that it may bee absolute for God, that all our desires be neither to earthly things, nor heavenly things, but to God alone: that no creature in heaven or earth, may intervene betweene God and our hearts, but that they be reserved in ire, free, and ever ready for God, which purification (as Lupus Abbas testifies) saith begins here, charity finisheth hereafter. Plat. 73. 25. *Ubi non habeo tibi in heaven but thee, and there is none upon earth but I desire besides thee, that is, so long as we repose the hope of our happinesse in the power of*

<sup>a</sup> Epist. 30. Crassu glaucoma nostru obduci oculis patimur.

## CHAP. 2.

any heavenly creature, or in the contents of any worldly excellency, and not in God that made us, our eyes are over-runne with a thicke filme, we cannot see God. Purity does away those scales, affects exact correspondence with God, averts all alienation from him, more then any death; it abhorres the least spot of the flesh, but specially strives to keepe all corruption from the heart, that the vitall and principal parts may be untainted, most of all it purges the spirit from inordinate affects and passions that molest and distract the soule, and so confound the senses that it cannot receive the impression and resemblance of God. It strives daily to refine the thoughts, and spiritualize the intellect, that cleer'd of fancies and errorrs, and all created imaginations, it may the more desire to bee immediately joyned and become one spirit with him that it apprehends above all apprehension.

Attend the voice of Davids pure soule, Psal. 16. 2. *My Soule thou hast said unto the Lord, thou art my God: after the true interpretation of IDIOTA, A man hath that for his God, which hee hath for his chiefe good, and hee hath that for his chiefe good, in which he conceives all good, which if he have alone, hee thinks himselfe happy, and which alone if he wants, he holds himselfe miserable.* The soule is purged that can say to God, thou art my God, because God alone sufficeth it. So that if there were propounded so is all the Kingdomes of the world, all the goods on earth, all the good in heaven, yet would it not once offend God to have them all.

The

Idiota in Psal. 15.

The blessed Apostle (Rom. 8. 35. 39) makes a royall expression of a pure spirit, wherein he signifies that purity causes the heart to adhere in that wise unto God, as no creature possible can divert the love thereof from God in CHRIST, which St. CHRYSOSTOME <sup>c De compoſiti. in ſerm. 1.</sup> enlargeth in a most loſtic and divine rapture to this effect. *Nothing can ſeparate a pure heart from God, not all the felicitie, not all the miſerie of this preſent world, not all the glory, not all the paines of the world to come, not though he ſhould fall from Heaven, and be caſt into hell, which St. PAUL means by height and depth: not poſſibilities, as life, death, famine, ſword; not impoſſibilities, as for Angels, Principalities, Powers, to joyne together and endeavour the diverſion of his heart from God, not any other creature.* Thus hee amplifies his love, intimating that not onely all things which really exiſt cannot divide it from God, but no other thing that might bee, ſhould be able to eſtrange it. If God ſhould create more excellent creatures then any are, how excellling ſoever they ſhould never alienate the affection of a pure heart from the Lord himſelfe.

That of Dr. KAMPIS agrees with the experience of a Spirituall man. *Refuſall to bee comforted by any creature is a ſigne of great Puritie and inner reſpoſe.* The pure heart denyes conjunction with any creature, and enamoured from above, aſpires after the embracings of God himſelfe. *Cant. 1. 2.* Let him kiſſe mee with the kiſſes of his mouth, as if the Church ſhould ſay, ſtand aſide

*De imitatione Chriſti. l. 2. c. 6.*

## CHAP. 3.

aside Riches, Honour, Pleasure, Earth and Heaven, Angels, Archangels, Cherubin, Seraphin, stand you also aside. It is immediate union with God himselfe, and the sweet confirmations of his love made by himselfe in his owne person that I seeke, and which alone can content mee.



## CHAP. III.

## Of the Excellency of Puritie.

**W**ORTHILY RADULPHUS FLAVIACENSIS ON LEV. 21. 28. *Whatsoever living thing is consecrated to God, it must dye; They that are CHRISTs crucifie the flesh, and the affections thereof: let men therefore praise their Fastings, their Watchings, their relieving the Poore, their visiting the Sicke (sancta sunt ista omnia) these things are all holy, but if any purifying his conscience before God, mortifie the vices thereof (hoc sanctum sanctorum est) this is the holy of holies, whose praise is not of men but of God.*

Naturally, looke how much more excellent any creature is, so much more simple and pure: and the most perfect condition of the creature is to *retaine its simplicitie and be purged from all things adventitious and meaner then it selfe.* And this none can be ignorant of, that any simple is polluted

By Puritie the Soule returns in Gods helpe to its originall integrity.



## CHAP. 3.

polluted by mixture of that which is baser then it selfe, as gold by that of silver, wine by that of water, whence PLATO <sup>a</sup> defines purity, a separation of the worse from the better. Now for that all things in the world are inferiour to the soule, the mingling it selfe in them defiles it: and as it separates from them it growes purer, and more accommodate for God. In like sort things are improved by ingredience of that which is better then themselves, as other mettals by that of gold. Iudge then what the prerogative of Purity is, whereby the soule inheres in God, and comes to bee one with him that is infinitely good.

<sup>a</sup> καὶ διαφορὰ ἀπὸ τοῦ  
κακοῦ ἐστὶν καθαριότης  
καὶ ἀλλοτρίωσις.

It is an elegant observation of St. VINCEN-  
TIUS <sup>b</sup> that a Pope or Emperour receives more ho-  
nour from being Gods servant, then a commander of  
men: because every creature that is middle, between  
inferiour and superiour, takes greater dignity from  
subjection to the superiour, then by dominion over  
the inferiour, as water takes pollution from the earth,  
purification from the ayre. If there were any  
grade diviner then Puritie, GOD that is the  
Ocean of all perfections, would not from it bee  
called light, and call his dearest Children  
lights, as keeping their Puritie in corrupt genera-  
tions, as the Sunne-beames doe theirs, when they  
shine on most impure places, thus holy Ephrem <sup>c</sup>  
gives the reason, Blessed are the pure in heart, be-  
cause like the Sunne, they shine even in darknesse.

<sup>b</sup> Domin. 15. ser. 15.

<sup>c</sup> De perfectione Mo-  
nach. p. 474.

Albeit our God and Saviour hath not in vaine  
the name admirable, and all things that are  
his

## CHAP. 3.

his are wonderfull : Neverthelesse, nothing so takes Saints as his holinesse, and beares them into eternall admiration. *Psal. 57. 4. 10.* Holy DAVID in God praises his word, magnifies more the goodnesse and holinesse of God in his word, then his hignesse and greatnesse in the world, and therefore gives the booke of Scripture the prelation to the booke of Nature. The holy Angels that are of all creatures the nearest to God, and see him in his light; cry holy, holy, holy, Lord God of Hosts, *Esa. 6 3. Rev. 4. 8.* Thrice holy Father, Sonne, and blessed Spirit, as admiring God for his holinesse, and rejoycing therein to be like unto him.

The Seraphims that have high degree among Angels, burne most in the love of God, and sing most in the praise of his holinesse, crying, to utter vehement affection in them, and joyfull adoration of the holines so repeated by them, the holy Angels and perfected spirits, might cry all and onely wise, omniscient, and innumerable other Epithets of divine exaltation, but without ceasing, they reiterate the memoriall of holinesse, as most pleasing to God of all his titles, and for the honour whereof he principally ordained the greatest of all his works, Gods incarnation, and mans redemption. Whence we may be astonished considering the dulnesse of lapsed man, that having possibility and commandement to be holy as God is holy, nills that, but would faine be like God in greatnesse, not in goodnesse, forgetting that *the diuell and man sell, for that the one*  
and

and the other as St. GREGORY <sup>d</sup> notes, was af-  
 fectate to bee like God, not in purity, but in power : CHAP. 6.  
 men are desirous to follow CHRIST on the wa- d In Job. l. 29. c. 6. Ef-  
 ter but not on dry ground, ambitious to be like se Deo similia non per  
 him in miraculous actions, not studious to take justitiam; sed per po-  
 after him in the morall. tentiam concupiscit.

But whatever carnals may fancie, who so as  
 have any sense of holinesse, desire likenesse there-  
 in to God above all other things that are excel-  
 lent, and wherein they might possibly resemble  
 God. For Beloved, ponder all the degrees  
 wherein it is possible for men to bee like God;  
 are they like him in being? So are stones. Are they  
 like him in motion? So are starres. Are they like  
 him in life? So are trees. Are they like him in  
 sense? So are beasts. Are they like him in reason?  
 So are Divels. There remains onely being like  
 him in Grace, and so are none but Saints and An-  
 gels. Why then resolve we not, that the best that  
 can bee in the Creature, is to be pure as God is  
 pure?

To bee pure God, is impossible for the  
 creature, & sicut Deus, to be pure as God, is  
 the next altitude thereunto, hence that word  
 (Psal. 80. 6) I have said you are Gods, is  
 by the Fathers applyed to the adopted and san-  
 ctified, as advanced to the highest representation  
 of God. The Arcopagite among others passeth  
 this sentence : e D Dionysius de  
 There is no other way to salva- Ecclesiastica hierar-  
 tion, but for him that would come to salvation to chia. c. 1.  
 become a God. And what would he be, that will  
 not be a God? who would he wish to be like, that  
 regards



## CHAP. IV.

*How Purity is caused and maintained.*

**Y**EE have purified your hearts by obeying the truth, 1. Pet. 1. 22. The regenerate are renewed in the holiness of truth, Ephes. 4. 24. Holiness effected by truth, error pollutes; *ἐν δόξῃ τῆς ἀληθείας* it is truth that purifies, and right Catholique faith, A.E., 15. 9. *Sanctifie them in thy truth*, Job. 17. 17. And the truth that sanctifies is not that of Philosophy and humane demonstration, but that of scripture and divine revelation, this truth purifies, as it is taught and proposed by holy Church, which is therefore the Pillar and foundation of truth, 1. Tim. 3. 17. Whereupon in the Creed after the holy Catholique Church, succeeds the communion of Saints, because there is no true sanctity, save in the holy Catholique Church, the best in Hereticks and Schismatics is hypocrisie and superstition.

Now if any wonder that such should live precisely, let him understand that heresie and schisme (Gal. 5. 20) are fruites of the flesh, and therefore consonant to corrupt nature, and not crossing the reigne of sinne, and in that regard both the divell and our flesh are not against but for them, and also for demurenesse and counterfeite holiness to grace them. Whereas the truths of God are against corruption, therefore Nature hangs backe,



## CHAP. 4.

backe, and the divell hinders admitting and living in accord to them. Not to goe farre for instance, you see the judaizing sabbatarians and ridiculous pointers as more erroneous, exceed in pretence of sanctimony and zeale the hottest unconformitants. Thus of old *Nestorius* and *Eutyches*, and well nigh every ring-leader of untruths, ushered in their accursed falshoods with great sedulity in preaching and appearance of devotion. The Scribes and Pharisees were a generation of vipers, for that they taught pestilent opinions, that destroyed their mother-Church, and poysoned their followers, yet they had a righteousness, and very bewitching and popular shewes of godlienesse.

Vpon these grounds I will satisfie, if they will be satisfied, the Patronesses of unsound and schismaticall speakers, and no readers, that make allegation that our Parishes are full of notorious ill-livers, and uncleane creatures, when as the places where their teachers exercise are most reformed. First, they shall give mee leave to demand this question of them, whether were better the Scribes and Pharisees, or the Publicans & sinners? And I dare say for them that the Publicans and sinners whose vices were indefensible, and written in their faces, were nothing so ill nor dangerous as the Scribes and Pharisees, who leavened their Country with a vancmous Creed, and graced their new articles with civility and curious demeanor of themselves, the bane of whose doctrine was more perillous then the contagion

## CHAP. 5.

contagion of the others life. Then to returne them answer, wee confesse that too many in our Churches are rotten and unsavoury members, for whose amendment we preach and daily pray, expecting their conversion in Gods time, for the *interim* while they abide in the obedience of the Church, their skin is more foule, but their minds are not so corrupt as be those of the factious Brethren, that resist the Truth, abhorre the Discipline, despise the government of the Church, withstand antiquity, introduce many prejudicial novelties against the Sacraments and divers others weighty points of Religion. Our stray Sheepe runne their owne riotous and wrong wayes, but they thinke not themselves wiser then the whole Church and State. You shall have of the wildest of them, that will not against all reason and godly manners; sit at the Gospell, at the Creed, at the Lords Prayer, at the Confession and Absolution of their sinnes, their spirits are not so remote from inclination to our Saviour as not to bend their bodies, and yeeld some observable obeisance at his venerable name

**I n s u r s .**  
Lord that many of these who insult over others as impure, should not attend how they defile themselves in the very midst and meanes of their puritie ! Tho they heare much, yet gadding from their owne leaders to unlearned declaimers, are they not uncleane, tho they strictly keepe (to speake to them in their language) Sabbath; yet if they prophane Holidayes, established

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## CHAP. 6.

by good authority though they make long prayers in private houses, yet if they contemne the most religious prayers of the Church, are they not uncleane, though they receive often, yet if it be with that abominable irreverence which I dread to mention plainly, are they not most uncleane?

Secularies would perswade the cluded world, that our Preachers are enemies to perfect Christians, because they are as vehement against them, as they be against people of open misdemeanour.

But they may, and the whole world with them take witting, that the faithfull dispensers of CHURCH, doe to their power cry downe all the finnes of the time, and that their Lord hath in speciall required that they should not spare but cry aloud, & lift up their voyce like a Trumpet, *Esa. 58. 1. 2.* to the conviction of Hypocrites; and that our sweet Saviour himselfe, was most bitter against them, and said not, *Woe be to the Drunkards, woe be to the Fornicators, &c.* for they denied not their finnes to be finnes, they made it not conscience to practice them; whereas hee many a time redoubled, *Woe be to you Hypocrites, Scribes, and Pharisees hypocrites;* because they bore out their courses for pious, and defended their opinions and practises as expedient to life.

No marvell then, if wee be tender of them that confesse their finnes, and insinuate lovingly to breake them from that they acknowledge evil,

## CHAP. 6.

vill, and force the Word more earnestly upon the conscience of disobedients, that maintaine their doings good, and that thinke none good do otherwise.

They complaine that their Professors are discountenanced in all parts, and will not regard the reason thereof, that they no sooner begin to professe but they turne practisers against the Church, take up contrariant opinions, distaste her Orders, dispraise her Governours, and at least in every corner murmure and grone against her, and which of all things s<sup>t</sup>ee most abominates, upon their knees they twice a day begge that s<sup>t</sup>ee might be metamorphosed into another *Amsterdam*.

When in all ages Spirituall men, St. ANTONY, St. BENET, St. BERNARD honoured their Churches and Rulers, brought in no new opinions, nor orders for Gods publique worship. All their care was to excell others in Piety and sequestration from the world, they were for their Churches, and Churches were for them, and they that could not equalize did canonize them.

Had they in their Pulpits and Celles, nothing but exclaim'd against the received doctrines and ceremonies of the Church, the Bishops and Clergie that interred them under Altars, would have thought it honour enough to have buried them as St. Gregory did an hypocriticall Monke, under a dunghill.

## CHAP. 5.

Pass in your thoughts over Seas, beleev me not if there be any Church in the world endures like use, what should I remember *Rome*, *Alexandria*, *Antioch*, *Constantinople*, *Russia*, *Armenia*? Will the *Lutherans* tolerate any that are knowne to disallow their Doctrines, disuse their rites? Will *Geneva* suffer any that approve not all her Doctrines, observe not all her orders? And shall the Church of *England* much more agreeable to the *Primitive Church* then they are, cherish in her bosome those that would eate out her bowels, be in her, but not of her? Let our Complainers, as godly men have done in former ages, and now doe in other Churches, reverence their mother Church, teach her doctrines, use and commend her Ceremonies, honour her grave Fathers and learned Clergie. Them selves and their disciples differ from others but onely in purity and study to please God, and then if any open their mouth or hold up their hand against them, all our Preachers and Magistrates will be for them; otherwise let them be silent if they be silenced, and excuse our Governours, if they punish their untruths and unconformities, and us if for *Sions* sake wee cannot hold our peace; and for *Ierusalem* sake wee cannot but maintaine the integrity of our Mother.

Non let them take on as if they were adversaries to Puritie, that disavow *Puritanie*, which assumes some forme of godlinesse to repugne the truths of G o d, and credit the dissensions and troubles that they make in the Church and State.

Nay



CHAP. 4.

Nay wee are and God forbid we should not to the utmost be exhorters to Puritie, and reverencers of the pure in heart and life. And beloved, why will yee not all be of their honorable company, that are pure of heart and conscience? If

any say hee would but he cannot, let GERSON<sup>a</sup> prevail with him not to say I cannot, but I will not; certainly thou canst, but thou wilt not helpe thy selfe. Because God prevents all with sufficient grace, and is alwayes ready to assist them doing, and to doe; therefore thou canst not, because thou wilt not leave sinne and be pure.

<sup>a</sup> Tom. 2. serm. 1. In festo omnium sanctorum. Si dicis vellem benefacere, vellem mundus esse conscientia, vellem abstinere a peccatis, sed nequeo, noli frater dicere nequeo, sed nolo, certe potes, sed non vis juvare te.

1. John, 3. 3. Purifie we then our selves by especiall penance after any deadly sinne, Luke 15. 3.

By lifting up pure hands in Prayer, which is most operative to purge and elevate the mind.

By frequent use of the most reverend Sacrament, the divinest sustenance of a pure heart.

By watchfulnesse and jealousie of all things suspicious to staine a soule.

By much exercise in good workes, all and every whereof raise to similitude with God, and leave upon the heart a tincture of purity. He that long since wrote in the name of <sup>b</sup> Charlemagne against the adoration of Images, sayes that Sanctification is granted reasonable creatures, by performance of good workes, and according to the prerogative of them.

<sup>b</sup> L. 4. c. 16. p. 513. Sanctificatio rationalibus creaturis, bonorum operum exhibitione & meritorum prerogativa conceditur. Ibid. c. 20 p. 593. Vite munditia secundum meritum distinctam singulis exhibetur, dicente vase electionis, unicuique data est gratia secundum mensuram.

Naturally the Soule is refined by abstinence, by exercise of good arts and good manners. How much more shall it be purified in and by holy fasting, religious converse and sacred contempla-

Carden de varietate rerum 1. 8. c. 43.

## CHAP. 4.

tion, used in Catholike faith from a pure heart to goodly intents.

Lastly, let us wash our soules in the cristall fountaine of Gods holy Word, hearing, reading, and continually meditating of the same, which is most acceptable to God, most contentfull to the good Angell that attends each of us, most offensive to the wicked Spirits that besiege us; *c In Num. hom. 17.* For as ORIGEN *c* hath it, It is to them, above all kindes of torment, and all paines, if they see any devote his endeavour to the word of God. Yee are pure through the Word, Ioh. 15. 3. Hide we then that in our hearts, that they may be kept cleane.

*d Ex vit. Patrum,  
part. 2. fol. 168.*

And if through naturall debilities, they cannot retaine it as they would, let not that overgrieve the well disposed; because as a soule seive is clenfed by the water that runnes through it, so are our Soules by the Word, and wholsome instructions, and discourses, which they desire to remember, and doe not retaine. *d* You may reade in the lives of the Fathers, how one bemoaning himselfe to an Abbot, that oft hearing the monitions of the Ancients hee retained nothing, was bade to take one of two emptie vessels, which chanceably stood by, and put water into it, and wash it, which done, the Abbot asked whether of the two vessels was the cleaner, and was answered, that into which the water was put: then the old man said to him, so is it my sonne, with the Soule that frequently heareth the words of GOD, though it retaineth nothing of the things which it inquires, yet it is more clenfed then that which asketh nothing.

CHRIST'S

CHRIST's blessing, and the blessing of his Church, and the goodwill of his Ministers, is and for ever be upon his servants, that by the wayes aforesaid, and their like pursue this Puritie, that follow after holinesse and peace.

CHAP. 5.



## CHAP. V.

*Touching the necessity of Purification.*

**C**ASSIAN doth not amisse conclude, that <sup>a</sup> the Active life may be continued without the Speculative: but the Contemplative, cannot be compassed without the Practique. Sanctification is necessary to efficacious knowledge and blisfull sight of God, without holinesse none shall see God, Heb. 12. *Wisdom*e enters not into an impure Soule. Sap. 1. 4. Neither is it possible with a foule and dustie glasse to take the representation of Images, nor with a minde darkned in passion and prejudice, to undertake the illumination of the Holy Ghost, <sup>b</sup> which is the resemblance of St. BASIL. The pure light is irkesome to eyes affected with ill humours, so is Gods holy nature and will, to mindes corrupted in sinne; therefore they put farre from them him and his Sanctifying knowledge. Job. 21. 14. *An impure eye cannot looke on the brightnesse of true light, and that which is a pleasure to cleane mindes, is a paine* <sup>c</sup> so <sup>c</sup> polluted:

a Collat. 19. 2.

*Tollatur impius ne  
Deum videat. Ef. 26.  
10. S. Aug de quan-  
titate anime. c. 33.*

*b Epist. 64. —  
ἐξ αὐτοῦ — ὁμοίαν  
ἐαυτοῦ.*

*c S. Leo. serm de bea-  
tit.*

## CHAP. 5.

Two things are requisite to sight, convenient distance and attention, Puritie supplies them both, for it sets the heart neare God, and renders it vacant for God. They are severally mentioned, *Psal. 46* 8. 10. *Venite & videte. Vacate & videte.*

*Verse, 8. Come and see.* For as in the bodily eye, remote distances make the discerning of that which is seene obscure, but the approach of the beholder makes that which is discern'd manifest: so in the sight of the minde, hee who draws not neere to G O D in good-doing, and acts of grace, cannot with the eyes of the minde, purely behold God and his workes. Hence came that of St. A T M A N A S I U S the great, *Without a pure minde, and resembling the Saints in life, a man cannot apprehend the minde of Saints, for as if one would see the Sunne hee purges his eye, and purifies the innate light within, to discern that which shines from without, or if hee would behold a great Citie, hee goes neare to it; so he that would comprehend the minde of Divines, must cleanse his owne minde, and draw neare to them in similitude of life.*

*Vers. 10. Vacate & videte.* If the mind be otherwise busied, it oft sees not what stands before the eyes; so M A R T H A S cumber and M A R I A S contemplation cannot consist. The mind must keepe holiday from vaine labour after Riches, Honour, Pleasures from Envie and all wickednesse against our neighbour, that the Soule being still and disquieted with no passi.

d De incarnat. in fin.  
 εἶπε ὃ καὶ παρὰ τὴν  
 νότον καὶ τὴν πρὸς ἀ-  
 γίαν τοῦ θεοῦ μυστικῶς  
 ἐκ αὐτοῦ κατὰ τὴν  
 λέγου.

## CHAP. 5.

passions, the irradiation of God may come cleere and perspicuous, as in a bright mirror for a type of this, *Levit. 14. 8.* the cleansed of his Leprosie, after hee returned into the Campe, was to abide seven dayes out of his Tabernacle; *Because when the soule desists from sinne,* *Radulph. Flav.* *it must tarry to a Sabbath of rest, before the conscience afford it a repose,* that it may dwell in God by sweet contemplation, and God dwell in it by divine illustration. This is the reason why many of the more perfect Saints were so contemplative and able to inhabite a long time in the secret places of the most high, *Psal. 91. 1.* for that having mortified in themselves all earthly desires that could keepe a long vacation for God, and with inflamed affections continue heavenly intercourses.

St. PAUL is stricke blind and then given to see, the minde must be abstracted and turne the eyes from vanity and created perfections, or it is not apt to fixe the heart on God and meditate the wonders of his Law, *1 Reg. 19. 15.* ELIAS covered his face with his mantle when God passed by; for a man ought to avert his eyes from all Creatures as unworthy when hee would behold the glory of GOD. And when man tastes the bread of Angels in contemplation, *f S. Odo Cluniacensis* *f The* *serm. de Magdalena.* *sweetnesse thereof weanes the Soule from all things sensible, and from the trouble of their cares, that it sets aside all Temporals, and longs to bee alone with God.*

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## CHAP. 6.

the light of Contemplation. Vices, are as ill humours in the eyes of the heart, they dimme the visive faculties in Spirituall things. 2. Pet. 1. 8. 9. Hee that is without the fundry graces of the Spirit, is blind with the dissembling Pharisee, cannot looke up unto God in matters of Religion, cannot see a farre off; that which is within the vayle, our future retribution.

Puritie rids the Soule of these humours, and so the heart is a cleere glasse, apt to gather and reflect divine irradiations, and represent the Image that shines from the Word. 1. Tim. 3. 9. *The mysteries of Faith are held in a pure conscience*; Wherefore the exposition of St. PRIMASIVS is pithy, *Blessed are the pure in heart where the intellect is pure and accommodated to understand*. What is the incorruption wherewith wee are to serve God, Ephes 6. 24. <sup>f</sup> but puritie of flesh and spirit, putting away sinne the sole impediment of divine information, and duely preparing the intellectualls to see God. Take wee then our Lords counsell, Revel. 3. 18. *Annoyni our eyes with eye-salve that wee may see*, as Ruricius <sup>g</sup> moved his friends with the eye-salve of good workes, let us sharpen the Eyes of our heart, that wee may there see God. The pure in heart may boldly crave to be instructed of God, as ready to embrace all his truth in love, and desiring to know all the pleasure of his will that they may fulfill in, Psal. 119. 10. 34. St. MAXIMVS saith, <sup>h</sup> *Verruous affection is the face of a contemplative Soule raised to the altitude of true knowledge*, and without doubt Spirituall actions are the Eyes of that face.

That

e In Apoc 1. 2. *Vbi purus intellectus & habilis ad intelligendū.*

f *Incorruptio vice est castitas corporis, & puritas mentis. -- In tractatu super venite ad me omnes, inter opera Iohā. Gerson.*

g Ruricius, l. 2. Ep. 16. *Collyrio bonorum operum oculos cordis acuiamus, ut illic Deū videre possimus.*

h De virtute & virio centur. 3. Sent. 27. *Ibid. sent. 42. 45.*

## CHAP. 6.

That the perfecting of the Præditive part not the Speculative makes way to divine vision, evinces it intended, & obvious to all even the unletterd, for the meanest servant may have a pure heart.

*Ioh. 7. 17.* CHRIST requires the doing of his Fathers will for the knowledge of his doctrine, intimating that the dispose for supernaturall knowledge by which the Soule is directed unto happinesse, lyes not in dexterity of wit but in puritie of heart. And *Ioh. 14. 23.* hee promises, that his Father and he will manifest themselves to them that love him and keepe his Commandements, signifying that the heart which purely affects good things shall not be deserted of convenient knowledge, whereas the head that would know much for discourse and not for practice, may see many things in common light and nothing in the light of life.

A head as large as SALOMONS without a pure heart, conferres not so much to inwardnesse with God and initiation into the mysteries of his Kingdome, as doth purity of heart in a shallow braine, which forced that ejaculation from a devout man ! O most loving Lord IESU CHRIST, thou lovest him that preserves his<sup>i</sup> Puritie incorrupt, for like loves its like; and because thou art pure and of all the most pure, therefore thou lovest the pure and makest them of thy counsell, as it is written, *Prov. 22. 11.* He that loves purenesse of heart the King shall be his friend. Keepe wee then with all diligence the white robe wee received in Baptisme undefiled, preserve wee the virgin integritie with which

*i* Idicta de amore di-  
vino. c. 27. Qui ser-  
vat mundicie purita-  
tem.

our soules were there endowed, strive that there may be no spot in our face, nor wrinkle in our cloathes, for the liker wee be to God in puritie, the liker shall we also be in knowledge. Here we are pure but in part, and therefore know but in part, when we shall be pure as God is pure, wee shall see God as hee is, and know as we are knowne.

CHAP. VII.

*How fitly the Pure are rewarded with Gods sight.*

**I** Have at length done with the gracious preparing of the minde for GOD and will now proceed to the glorious revealing of God to the minde, the pure in heart shall see God that is the portion of their blisse, to know God as he is knowable imperfectly here in contemplation, all sufficiently hereafter in beatificall vision, which is the greatest testimony of divine love. *John. 14. 21. My father and I will love him and shew our selves unto him.* To be short, in this reward wee may distinguish the fitnessse and the fulnesse, the fitnessse both in respect of the quality and in regard of the quantity.

First, in respect of the quality, the grace fitted the heart to see, the reward ministers the best object to the sight, and the pure heart is blessed with the sight of God that is purity it selfe, *Psal. 18. 26.*

*Tit.*

## ENAP. 7.

a Lib. I. cap. I.

*TIT. I. 15.* To the pure all things are pure, God is alwayes before their eyes which therefore stay not in the creatures, but by use of them lift up the heart to God. It is a true saying of *de Kom-bis*, *As in our Countrey GOD is the glasse in which the creatures shine*, so by the way the Creatures are the glasse in which God is seene. Vndoubtedly if we beare a pure heart in our brest, every creature will serve us for a Booke of learning and glasse of life: seeing there is not so poore a creature in which wee may not espy God and his praise and goodnesse, filling all things. That we may reverence God in his creatures, observe his worke in them, and improve them in some measure to the pure ends, for which they were made.

But to the impure and unbeliever nothing is pure; they gather soyle from the best gifts of God; because there is no creature so good if, but if be rested in, it abates the puritie and dignity of the soule made for God, and meete to be in communion with him; and because the defiled minde and conscience of the impure, draw from every creature what is agreeable to themselves.

Secondly, for the fittest in regard of the quantity that stands in this, that as all that are pure see God; so the more pure any is, the more hee sees God; after the assertion of blessed *PAYLINVS*, *The purer that any is in heart, the more capacious of CHRIST*; which is verified in this life in the sight of grace, in the other life in the sight of glory.

b In Epist. ad Def-  
derium, quanto purior  
corde, tanto capacior  
Christi.



c Cent. 1. sent. 71.

d This Hefychius cites out of B. Athanasius in the life of S. Anton. Cent. 2. sent.

77.  
e Naz. de Baptismo ad fin. καὶ ἀγαλλίασιν καὶ χαρῶν.

f Ad Ferrandum qu. 3. p. 75. Ina divinitatis indefinitus visio, ipsa sit beatitudinis indeficiens plenitudo, inde enim sunt beati mundo corde quia Deum vident, in tantum ergo divinitate sancta trinitatis videbimus, in quantum capimus dono gratiae ut videre possimus. St. Ephrem. De mansu- nibus beat. p. 19. St. Isaac de contemptu mundi c. 17.

g L. 1. p. 59. Quan- tum plus dilexit praxi- mum, tantum et illic plus videbit majesta- tem Dei. s. Ephrem. de vita religiosa pag. 547. s. Eligius opus B. Audouen. l. 1. c. 6. Radulph. Flaviac. in Lev. 1. 19. Walter Hilton in the devoti- onall Booke hynd with Harpole p. 193.

In this life, that of Hefychius holds; So much the more copiously shall men see God by how much the more studiously they purge themselves. God so farre communicates himselfe to pure mindes, that St. ANTONY the great, a man experienc'd therein doth in this wise exhort to Puritie, d Bewee of pure minde, for I beleve that a soule purified throughout in every power, and standing now in his owne nature may become so quicke-sighted as to see more acutely, and matters more remote then the Devils can, as which hath GOD revealing unto it.

In the life to come, God shall be seene and knowne, as the Theologue resolves, after the proportion of our Puritie. The Saints shall bee by light of glory advanced to similitude of God void of defect, yet as a quality admitting degrees, one exceeding other, and none equalling CHRIST'S humanitie; which St. EVLGENTIVS deducteth hence in this sort, The endlesse vision of the Deitie be that the indeficiens fulnesse of felicity, for thence are the pure in heart blessed; because they see God; wherefore wee shall so farre see the Deitie of the whole Trinity, as we shall receive by the gift of grace, that wee may be able to see. To which I shall adde that of the worthy authours ELTHERVS and BEATVS: 8 How much the more a man loves his neighbour here, so much the more hee shall see there the majesty of God.

As though all bodies rise in glory, yet they have their distinct lustres in the day of Revelation, wherein the different conditions of the

## CHAP. 7.

the Soules in glory bee expressed in the body. 1. Corin. 15. *There is one glory of the Sunne, and another of the Moone*; So albeit that all glorified soules doe see *G O D*, yet in that sight there is one degree of them; who in the burthen of the flesh made it their chiefe and constant worke to purge their soule to that intent; another of them that incumbered themselves with worldly cares, and hardly were divided from the world by the violence of death. Likewise as there are divers orders of Angels among whom the higher exceed the lower in extent of knowledge, as *St. Chrysostome*<sup>h</sup> reasons of that, *Ephes.* 13. 10. *If Principalities knew not, much lesse did Angels know*: yet all of them see the face of *God*. Thus when the day comes that men shall be equall unto Angels, and the measure of a man be as the measure of an Angell (*Revelation 21*) some more unlearned man that studied puritie may have the place of a *Seraphin*; when a great Clerke that was more forward to reade then to pray, may bee but in the ranke of an inferiour Angell.

h εἰς τὴν ἀρχαίαν καὶ  
ἡ δεινότης, πολλὰ καὶ ἀάβητον  
ἀγγέλων ἐκ ἡδονῆς  
St. Athanas. de com-  
muni essentia Patris  
& filii, & Spiritus  
Sancti.

## CHAP. 8.

## CHAP. VIII.

*Of the fulnesse of that blisse which Saints enjoy  
upon Earth in contemplation  
of God.*

**S**O much suffice for the fitnesse, weigh wee now the fulnesse of the reward, they shall see God, and he being the truth, our minds were made to know the good, our wills were made to enjoy the sight of him as intellegible, in this and the other world is the utmost consummation of our intellectuall faculties in both; as St Basil more largely prosecutes, <sup>a</sup> *The knowledge of God to them that are counted worthy thereof, is the supream of all good things; to which all intelligent nature aspireth, which God giveth us to partake in purifying our selves from the affects of corruptible flesh.* And againe brethren, <sup>b</sup> *Thinke not the Kingdome of God to bee ought else then the true understanding of things that are, which the Scriptures also call blessednesse; for the Kingdome of heaven is within you.*

But let us severally expend this fulnesse as it concernes Contemplation while wee live by faith, and vision when wee shall live by sight. For the former, the highest happinesse of a traveller is to see God in CHRIST, and to be made privie to his good, holy and perfect will, to apprehend in their proper Species and operations his

R

divine

*Primum verum: &  
summum bonum.*

*a In martyrem Iulittā  
δεῦ κατανόησις τοῖς  
ἀξιωθεῖσι. Ἡ ἀγα-  
θὴν ἐστὶ τὸ ἀκρότα-  
τον ὃ πάντα ἐρίεται  
λογικῇ εὐστίς.*

*b ὁ τῶν ὄντων ἀλη-  
θὴ κατανόησις. Epist.  
139. ad fin.*

## CHAP. 8.

c Thom. de Kemp. de  
imitatione Christi. l.  
3. 16.

divine verities, such light therefore is the ayme of a contemplator. And in this our pilgrimage, wee never are in such a paradise, as when wee be rapt up in holy meditations of God, and the profound mysteries of our Lord CHRIST. One could not be happie had hee all created good, but all our *Felicity stands in GOD*, \* not as hee is seene and praised of the simple lovers of the world: but as Christ's true beleivers looke to know him, and as the Spirituall and pure hearted whose conversation is in heaven, doe sometimes taste him.

*Psal. 65. 4.* O God of our salvation, happie is the man whom thou caus'st to approach unto thy selfe; it is heaven to be with God, when God therefore drawes us nere to himselfe, this is heaven upon earth. When wee draw nigh to him, hee gives peace and quiet to all our powers and affections in him; and when wee are not nigh him, there is nothing but perturbation and vexation in our mindes, running wilde and distracted after endlesse varieties and vanities.

εν πληροφεια.

Wherefore for a Christian to sayle in full gusts of the Spirit, and by divine contemplation to be advanced above sensible devotion, and have the minde drowned in the depths of God, and his incomprehensible grace; these are the plaine first fruits of heaven, and the abundant recompence of our Practiques.

The divine light is as darknesse, invisable for the excellling and supereminent brightness thereof, and inapproachable for the immense influence of

of super substantiall lustre flowing from it, in which, the drawer neere to God is overwhelmed, *1. Tim. 6. 16. That light cannot bee attained or guessed at by any argumentation or Art of man; otherwise it had not bin affirmed inapproachable.* The Lord should have bin a finite God, if wee could have fully conceived him; therefore the lesse wee can comprehend him, the more we have to admire and adore him, and in that wee see him not, we may touch him, as discerning him to transcend all knowledge, *Psal. 139. 6.*

*Darknesse is Gods pavilion*, in this life none see him, in the other none comprehend all of him; God appeared in a thicke Cloud, *Exod. 19. 16.* which cloud was to obscure all things that were not God, that so God might be discerned. *1. King. 8. 12. In the thicke darknesse GOD will bee seene*, when all the Creatures are out of sight and respect, and the soule measures not God by them, but perceives him without and above them, an infinite being, of which all the Splendour in the creature is but a darke shadow.

In this darke all things will be indifferent to us, when wee judge not of God, by ought in the Creature, but finde him alike in all, alike without all, and therefore doe not distinguish nor chuse, but let him afford us himselfe in what he please, or remove the creature to reside in us himselfe.

This is a great priviledge in the time of our exile, that if wee draw nigh unto GOD with



## CHAP. 8.

pure and humble Soules hee will draw nigh unto us and compasse us with his bright rayes, and thereby inflame our affections, and sublimare us above our selves and conjoyne us immediately to himselfe to become one Spirit with him, as the Iron in the fire becomes fire, yet remains Iron, a taste of which elevation is so glorious, that Heaven and Earth are shadowed in comparison thereof, which may induce us daily to set apart some space of time to recreate our Soules in ISAACS walkes, and forget the world in the thoughts of God, and cease not till wee can say, *My meditation of him is sweet, Psal. 104. 34.* and that wee have some relish and sence, how gracious the Lord is.

The contemplation of God is like a glasse exposed to the Sunne, transformes us more and more from glory to glory in his blessed Image.

1. Corinth. 3. 18. Psal. 57. 17. I will attempt to translate another straine of <sup>c</sup> St. BAsILs, that is;

*The true beauty and most desirable and visible alone to him who is purified in heart, that is all about the divine and blessed Nature, on whose lightnings and grace whosoever fixes his eye, participates somewhat from it as it were in a tincture, dying his owne sight with a flourishing lustre.* Psal. 4. 6, 7. Lord lift up the light of thy Countenance upon us, and thou shalt put gladnesse in our hearts. For as <sup>f</sup> Climacus

takes up a Simile, *If the face of a Friend, whom wee love, doth most truly change us, and render us all chearie, and pleasant, and void of heavinesse, what shall the face of GOD doe, comming in*  
visibly

<sup>c</sup> In Psalm. 129.  
καὶ ὁ δὲ ἀληθινός,  
καὶ ἐξοσιώτατος,  
μόνος τῶ ἐνὶ μακα-  
ρίαις μὲν θεωρητός,  
τὸ θεὸς τῶ θείῳ καὶ  
μακαρίᾳ φύσιν, ὁ  
ἀτενίσας τῷ ὡς  
μαρτυρᾷ καὶ ταῖς  
χαίρεσι μετὰ λαμ-  
βάνει τὴν ἀπὸ αὐτοῦ, ὁ  
σπερ ἀπὸ πύθ βε-  
βῆς, ἀγλύνει τὰ ἀν-  
θρώπων εἰς τὴν εὐφρο-  
νίαν αἰχμαλωτίζοντες.

<sup>f</sup> Gradu. 30.

visibly on the Soule that is cleansed from all fil- CHAP. 9.  
thinesse.

## СНАР. IX.

*Of the fulnesse of this Beatitude in beati-  
ficall vision.*

**F**Orasmuch as Man is an intelligent creature, therefore his Happiness must needs bee in the acts and exercise of his intellectualls; hence our fruition of God is set out by sight, *Iohn*, 17. 3. The prelation of Man above Beasts, is to know his Maker, the highest exaltation of man in the best and immediate knowledge of his maker, if *1. King*. 10. 48. the *Queene of Sheba* was strooke with admiration at the order of *SOLOMON's Court*, how shall it not bee full happiness to see the forme of the celestiall Court? Extoll the wit of *Piercy Earle of Mi.*

**G O D** as hee is in himselfe, but as hee is in their  
selves. This is true felicity that wee may be one  
spirit with God, that wee may possesse God in God;  
not in our selves, knowing as wee are knowne; for  
he knowes us not by us, but by himselfe; so wee shall  
know him by himselfe, and not by our selves, this is  
the whole reward this is Life eternall, 1. Cor. 13. 12.

That which mortals cannot, wee shall see  
God as he is, 1. *John*, 3. 2. and arrive to immedi-  
ate conjunction with God without any crea-

a In Heptaplo, in pro-  
mo lib. septimi. Hæc  
est vera felicitas ut  
sumus unus cum Deo  
sibi, ut apud Deum  
non apud nos Deum  
possidemus, cog-  
noscetes facit et cog-  
nitus sumus, ille enim  
nos, non per nos, sed  
per seipsum cognovit,  
ira et nos cognosce-  
mus illum, per ipsum  
est non per nos, hæc  
est tota merces, hæc est  
vita æterna.



## CHAP. 9.

a reasonable Soule, and without that it is not sufficed whatsoever it sees and knowes, glorious are the fights which God here shewes his pure-hearted; yet as it is in St CYPRIAN, *& They cannot bee fully satisfied in those fights, till in the glory of Gods Saints in the day of his Power the myserie of the Father, Sonne, and Holy Ghost bee disclosed.*

f In Prologo ad Cardinalia opera Christi.  
Nec tamen in hac visione plena potest esse  
sufficiens, donec in  
splendoribus sanctorum  
in die virtutis suae,  
cognoscatur ratio gign-  
entis & geniti &  
procedentis.

When wee shall see God as he is, we shall alike see all the Divine persons, because they are one in the same Essence, the Father in the Sonne, the Sonne in the Father, both in the holy Ghost, all in each, and each in all. So the Essence cannot be seen, without sight of the Persons, nor one person without the rest: otherwise PHILIP and his fellow Apostles would not be satisfied in the sight of the Father, if hee could be seen without sight of the Sonne and the blessed Spirit, whom they equally desired to see.

But when God manifests himselfe, as St. Gregory the Divine declares, & Ineffable light receives the godly, and the vision of the Holy and king-ly Trinitie shining most clearely and most purely, and mingling its whole selfe with the whole minde, in which alone I chiefly place the Kingdome of Heaven.

g s. Greg. Nazian.  
in plagam grandinis.  
καὶ ἡ τ' ἀρίας καὶ βαπ-  
λικῆς θεαρεῖα παιάδος  
ἐλαμπύτης βραδύ-  
τερόν τε καὶ καθυ-  
ρότερον, καὶ ὅλης ὁλοῦ  
καὶ μηχανήνῃ, ἥν τε  
καὶ μάκρυν μαίεσα βα-  
σιλείαν ἔσχεν ἐχθρῶ  
πύρματι.

Because wee shall see God as he is, we shall have knowledge of all the divine attributes which in him are one with themselves, and with the divine Essence, bee divided one.

## CHAP. 9.

h Ioseph Angles in 4.  
part. 2. p. 117. *Quis-  
bet beatus videt om-  
nia quæ in Deo for-  
maliter id est quiddi-  
tativè continentur,  
verbi gratia, attribu-  
ta omnia, quæ forma-  
liter id est quiddita-  
tivè continentur, con-  
stat ex B. Iohanne di-  
cente, videmus eum  
sicuti est, ergo & om-  
nia quæ sunt in ipso  
quidditativè, scilicet  
attributa omnia &  
omnes relationes, alio-  
quin enim si beatus a-  
liquod divinum attri-  
butum lateret, non il-  
lū sicuti est videret.*  
They see also in God  
the quiddities of all  
things, &c.

S. Aug. de Civitate  
Dei. L. 1. c. 6. cap. 29.

B. Aug. de verbis A-  
post. serm. 21. c. 7.

ly by our imperfect manner of understanding, and therefore in Gods light present themselves as *one* primary object to the minde. Then, in their platformes and Ideas wee shall see the Ide-  
a's of all naturall things in their severall <sup>h</sup> kinds, (tho not all individuals) for that *Beatitudo* satisfies all naturall desire; and the intelle& hath a naturall desire to know them, and therefore could not bee at rest without knowing them.

Now the Creatures are perfectly and plea-  
santly knowne in the sight of the Creators wise-  
dome, as in the Art after which they were made,  
then the causes of all hidden qualities and secrets  
in nature shall bee evidenced in God, which is  
the ambition of Philosophy. Then the stupen-  
dious depths of Gods free grace shall be opened  
in the booke of Life, together with all the My-  
steries of Gods word and out Faith, which is the  
perfection of Divinitie.

This seeing of God in his Essence, is no let  
but that one Angell or Saint may see more then  
another, and CHRIST's soule more then all o-  
ther; for though they all immediately see God,  
yet hee being infinite none can comprehend the  
whole of God, and every one apprehends ac-  
cording to his capacitie, which is diversified by  
their degrees of grace; for after as they had here  
more light of grace, they shall there have more  
light of glory; in which they shall be strength-  
ned to larger apprehensions.

The finite seer cannot comprehend him that  
is



is infinite, therefore the highest orders of Angels are brought in covering their faces before God, as not able to comprehend his totall fulnesse, nor affecting it, which is impossible for creatures and would ruinate their beings, were they extended in infinitum beyond their reach. The Soule of our Lord Iesus, although it sees in God all things that are, have beene, or shall be, yet it sees not all things that might be by Gods omnipotencie, but hath knowledge above all Angels and men, yet finite, and in its fullest glory hath not that knowledge of the divine Nature which the divine nature hath of it selfe; neither as our worthy Countreiman GILBERT writes, <sup>k</sup> May it bee admitted to equality of knowledge.

So then to see God is not to comprehend him (which is onely proper to God himselfe) that is to know God as hee knowes himselfe, and whatsoever is comprised in him and feisable by him. Howbeit which *Gerfon* fully observes, <sup>l</sup> In Heaven they are said to bee comprehensors, because they apprehend according to all their power, all their understanding, all their will. Thus *PAUL* will hold himselfe a comprehensor when hee hath attained to the very essence of God, and there apprehends all that hee desires and can containe, *Phil.* 3. 13. till when he is restlesse in his desires and endeavours of perfections.

But that I may summarily discover the fulnesse of that Beatitude, which is in seeing God, the

## CHAP. 9.

<sup>i</sup> To apprehend God  
digne prout est. Vti-  
que est omni creature.  
S. Bern. in Cant. ser. 5  
De Ratione Dom. c.  
17. S. Chrys. serm.  
πρὸς ἀναλαμπν.  
S. Greg. in Job. l. 10.  
c. 7.

<sup>k</sup> Super Cant. ser. 40  
Nec admitti potest in  
equalitatem notitie.

<sup>l</sup> In Patria dicuntur  
in patria comprehen-  
sors esse, quoniam  
apprehendunt secon-  
dum totum posse su-  
um, totum nosse, to-  
tam velle. sup. Cant.  
Sympolmate, L.

## CHAP. 9.

the vision of him who comprehends all good, must needs conclude all desires, and replenish all the powers and possibilities of the creature, a id therefore sight of divine nature inferres perpetuall confirmation in grace, because the understanding sees therein, and the will enjoys all eminency of good. 1. Iohn. 3. 2. *Wee shall be like him for wee shall see him as hee is.*

Hence it issues, that the privation of this blessed vision is the hell of hells, *to bee punished from the presence of GOD, 2. Thess. 1. 9.* Departing from the eternall God is worse then entring into everlasting fire, the losse is infinite, the paine limited.

The learned Father <sup>m</sup> catechizes, that *where there is any right Iudgement, the greatest horror is not to see him in whom alone is satisfaction, and hee makes a delicate <sup>n</sup> supposition, that if God should come and speake with his owne voyce, and say to a man, Wilt thou sinne, sinne doe whatsoever thou pleasest, whatsoever thou affectest in all the Earth, bee it at thy service, let thy anger be death, let men be*

*beaten and condemned at thy will, or reserved to thy use, let none resist thee, none say what dost thou? none, I will not doe what you would have mee, none why have you so done? Let all those earthly things which thou desirest abound with thee, and live in them; not for a time but for ever, onely thou shalt never see my face.* Brethren why did you sigh, saying that there is sprung up in your hearts, the chaste feare that indureth for ever, whereby one would cry out and say; rather let all those things be tooke away and

Idiora de morte, c.  
18.

m In quo uno est requies. 9. August. de catechizandis rudibus lib. 4. 17.

n In Psal. 137. — Cui fueris iratus intreat, quem rapere volueris rapiatur, quem cadere cadatur, quem damnare damnetur, quem possidere possideas.

## CHAP. 9.

and let me see thy face. If men be in so great desire to see an earthly King in his state and glory; how much should Christians desire to see and accompany the King of glorious state in all his glory!

Now beloved, this suspends all wonderment in heaven and earth, that a worme should be exalted to see God, false man be restored and blessed with the same *Beatitude* wherewith God him selfe is blessed, for the blessednesse of God is in seeing himselfe, & enjoying his own infinite beauty, and that blessednesse is imparted to vs, for wee shall see him and have fruition of his infinite nature and perfections, albeit not in his infinite measure. o who is his owne blessednesse, and alone understands all the infinitie of his goodnesse and happinesse.

B. Macar hom. 5.

p 74.

o Etherius & Beatus, l. 2. p. 379. *Perfecta requies est, quia Deus cernitur: tamen requanda non est requies illius, qui non a se in alium transiit ut quiescat.*

S. Aug. de Trinitate lib. 15. c. 16.

John, 17. 3. This is life Eternall to know God, and rightly is it termed *Eternall*, because it alters not, because by reason of their seeing God their thoughts vary not. And for that, God is all in all unto the blessed, all their joy and blessednesse is alwayes the same and vchangeably before them altogether. For in the *Beatitude* flowing from the divine vision there is no alteration, as there is no change in the divine Nature, that which hath beene is, that which is that is the very same which shall bee, this is peculiar to Eternity that it is altogether at once, and hath nothing in it first or last. Which proprietie the glory of Saints participates, for that the joy thereof is without all Succession, and is enjoyed all at once admit-

## CHAP. 9.

admitting nor diminution nor increase for ever. So as the joy that is received throughout all Eternity, is perceived in every moment thereof; and the elect Angels and men secure of everlasting felicitie, and having before their eyes Eternitie replenished with joy, in every instant receive an eternall consolation.

1. Pet. 1. 4. *Our inheritance is incorruptible, impolluted, indefeisable.* Incorruptible, to say, unchangeable, and ever the same; Impolluted, that is to say, immixt of whatsoever might staine or discontent; for there is no impure lust to disquiet, nor any thing to move lust: all things as in God are without all imperfections, all things are Life in him, all things Puritie, and causing pure and glorious thoughts. Indefeisable, because the blessed are immantably confirmed in grace, and therefore cannot sinne, and therefore cannot lose nor lessen their happinesse. Unfading also, because as the Nature corrupts, so the content decayes not; but as every unchangeable is perpetually as solatious, as in the first entrance; and though alwayes the same, never tedious, because infinite; and therefore as contenting, so continuing desires.

But I must end, discoursing of the joy that shall never cease: Wherefore in a word of St. PAULS, Heb. 4. 1. *Let us feare lest a promise being left us of entering into rest, any of us should so much as seeme to come short.* For, seeing it could not justly bee counted grievous to passe through the

p Dionys Carthus. de  
ss. Philippo & Iacob  
serm. 4.

## CHAP. 9.

the paines of Hell, if so wee might be purged, and come to see God. What appearance of exception can there bee against the easie taske of going to *Siloam* to wash and see, to wash away unsavorie lusts, the riddance whereof out of the Soule, is above all the contents of the world, and after, and for that to see the GOD of all

to drinke rivers of Pleasure. To which  
hee bring us, that hath washed  
us in his owne Blood

(Apoc. I. 5)

IESVS CHRIST the righteous,  
to whom, &c.

[\* \*]

*FINIS.*





BEATI PACIFICI.  
THE  
PEACE-MAKER.  
A  
TREATISE OF  
PEACE-MAKING,  
that handles the Seventh  
*Beatitude.*

---

By JAMES BUCK, Bachelour of  
Divinitie, and Vicar of Stradbroke  
in SUFFOLKE.

---

MATTH. 18. 19.

*Docuisti concordiam simul junctam vinci omnino non posse, quic-  
quid simul petitur à cunctis, Deum pacis pacificus exhibere.*  
B. CYPRIAN. Epist. 1.

*Quicumq; odio aut longinquâ inter se lite disseuserint, & ad Pa-  
cem revocari, diutinâ intentione nequiverint; à Sacerdoti-  
bus civitatis primitus arguantur, qui si inimicitias deponere,  
perniciosa intentione noluerint, de Ecclesia cœtu justissima  
excommunicatione pellantur. Concil. Agathense cap. 31.*

---

NON SUM MELIOR PATRIBUS.

---

LONDON,  
Printed by B. A. and T. F. for JOHN CLARK, and WIL.  
COOKE. 1637.

# THE PEACEMAKER A TREATISE OF PEACEMAKING.

Illustrated by the Rev. J. H. ...

By JAMES BUCK, Bachelor of  
Divinity, and Vicar of St. ...  
in 1710.

1. The first part of this treatise is intended to show the necessity of peace, and the manner in which it may be procured. 2. The second part is intended to show the manner in which peace may be maintained, and the manner in which it may be improved. 3. The third part is intended to show the manner in which peace may be restored, and the manner in which it may be preserved.

NON SOLI MELIORI TRISTITUR

LONDON

Printed by J. and W. ...  
1710.



# BEATI PACIFICI.

MATTH. 5. 9.

Blessed are the Peacemakers, for  
they shall be called the Sonnes  
of God.

CHAP. I.

*Of Peace-making, & the Peace that  
is made, and namely of Spirituall  
Peace.*



Here need no Prefaces to excite good  
will unto a Treatise of Peace, for the  
very name of Peace is sweet, and  
therefore a discourse thereof, natu-  
rally pleasant: haste we then to the  
discourse

S

## CHAP. I.

discourse it selfe; and to avoyde confusion, while I handle *Peace*, I will distinguish in the *Beatitude*, the blessed agents, the *Peace-makers*; and the blessing of those Agents, *They shall bee called the Sonnes of God*. In the blessed agents I shall expend their worke, *Peace-making*, and also the extent of that worke.

To the First. The worke that *CHRIST* here blesses is *Peace-making*, the worke of Righteousnesse is *Peace*, but the *Combinations of evil lusts, the leagues of wickednesse, the compacts of vice, are without the honour of this name*. *Peace* as a fruit of the Spirit is onely in lawfull agreements, the wicked as wicked have no peace, they may have their confederacies of which that holds, which *St. HILARIE* presses against *CONSTANTIUS* the *Arian* Emperour, *hee procures unitie to prevent Peace*.

Consent in sinne, and bad fellowship of Brethren of iniquitie, which the Scripture much detests and dehorts, merits not the sacred name of *Peace*, if such peace should follow us, wee ought to flye from it, and buy the sword that *CHRIST* came to send, *Matth. 10. 34.* for the disbanning of sinnefull Conspiracies: the *Peace* wee are to make, is concord in good, and to make such *Peace* is more then to take it existing and offering it selfe; namely, to doe our best to bring it into being. Holy writ requires to this making of peace, seeking and pursuing, *Seeke peace and pursue it.*

Seeking

*Leo serm. de Beatit.  
Extra dignitatē hu-  
jux nominis sunt im-  
proborum parilitates  
cupiditatum, fœdera  
scelerum, & pœdo-  
vitiatorum.*

*Unitatem procuras  
ne pax sit.*

*Gen. 49. 5, 6.  
Esay 8. 12.*

*Psal. 34. 14.  
1. Pet. 3. 11.*



CHAP. I.

Seeking notes, that we must looke after it as a true good directly in order to salvation, as an ingredient of Gods Kingdome, and the righteousness therof, which we are to seeke with our supreme affections and indeavours. *Matth. 6. 33.*

Pursue intimates violence and religious force to be employed for the production of peace. And the word (*διδόναι*) elegantly insinuates, that with such spirit as contentious men follow suits, wee should contend and sue for peace, all our contention must be for concord, our strife for unity, our warre for peace, we are (*sayes blessed Ephrem*) the souldiers of peace, and pilots in a calme. *St. Paul* moves the *Hebrewes* (*Heb. 12. 14*)<sup>\*</sup> to follow peace with all men, despising no man, neyther thinking any so ill as not to regard his amity, and accord with him, peace was the ordinary salutation of Gods ancient people, as who were to wish and seeke the peace of all they met, and considering all men sociable creatures, to maintaine at least humane society with them.

2. *Chron. 19. 2.* Good *Iehoshaphat* is blamed, not that he had a league of civill peace with wicked *Ahab*, but for a league of peculiar familiaritie, and friendship, whereby hee intangled himselfe to countenance his person, and bee assistant to him when he went contrary to God. Marke with what enforcement the Apostle urges to peace with all (*Rom. 12. 18*) *If it be possible, so much as in you, make Peace with all*: Hee

*Ad fratrem qui excidit. p. 116.*

For that is inspired,

## CHAP. I.

others, leave no courses unattempted to compass it, if you cannot finde it, make it further what may pacifie, forbear what may provoke; he makes not peace, that does not his utmost to produce it. So farre as is in you have peace, and if the averfenesse of another, hinders perfect peace which is not in the love of one, but the liking of divers; yet let there bee peace ever on your part, no breach on your side, but good will affecting atonement also with them.

Finely SIXTUS the third, beeing about to say have peace with all men; because he foresaw that to be difficult, he premised if it be possible, and subjoined what is possible, when he saith, so farre as is in you, for if we desire to preserve in our minde charity towards them that hate us, although they have not peace with us, yet without doubt we have peace with them. As DAVID (Psal 120. 7) speakes of himselfe, Ego pax, I am peace, all the interruption of it is by the importunity of my adversaries, as for me I may be called peace, being peaceable, as Peace in selfe.

And that briefly of the good worke of our blessed agents the Peacemakers, because wee are to enlarge our selves in the extent of that happy worke, which is according to all the variety of peace, beatificall vertus flowing over all the kinds of Peacemaking. The Spirituall, the Oeconomicall, the Politicall, the Ecclesiasticall; of all which I will orderly intreat.

The Spirituall peace is in reconciliation with God, when repenting of sinne we are reunited to him,

וְהָיָה שָׁלוֹם.  
 Dicturus cum omnibus hominibus pacem habentes, quia hoc difficile esse peripotesit, & subiunxit quod potest fieri, cum dicit quod ex vobis est, quia si nos mente ubertatem erga odientes servare cupimus. & si illi pacem nobiscum non habent. Nos tamen cum illis sine dubio habemus.  
 Sixtus 3. Ep. 3.

אֲנִי שָׁלוֹם.

וְהָיָה שָׁלוֹם

## CHAP. I.

him, and revested in his love and grace. This is the peace of God, because there is no peace to the soule but in God, and from God. Out of whom and without whom, there is nothing but trouble, and paine, and infinite misery, he is our Peace-maker. That which St. Basil gravely determines, *Perturbation is caused by alienation from God, pray we then that the light of Gods countenance, may shine upon us, that wee may be in a constitution becoming Saints, quiet, and meeke, and every way untroubled, by the preparation of peace ready to every good work.*

The Lord will blesse his people with peace (Psal. 29.

11) The God of peace sanctifies and makes peace in the soule, through operation and sense of his grace, enables to subject the flesh to the spirit, affection to reason, and by the nurture of God and his discipline to hold correspondence with him. Great is the peace of those that love Gods law, who enjoy all things with a testimoniall of reconciliation and peace with God and his creatures, and have the creatures suppliant each to other, and all joyntly to God, that they may receive vertues to bee beneficiall to them.

Hos. 2. 18. 19. 21. 22. And they shall know their Tabernacle to be peace; which blessed Odo contracting the morals of St. Gregory, thus paraphraseth: *Peace is either in the beginnings which Christ gives here, or complete when the beleever departs into peace, for our peace begins by the desire of the Creator, and is complete by manifest vision of him, therefore the tabernacle of the just hath peace, to wit, because his body that is inhabited by the minde, is*

In Ps. 29. Perturb. ex q̄ ap̄c̄ dei alio-  
tensio nō ē īḡiēta,  
cūq̄ mēda ē ī cōplāc̄  
tēn h̄m̄n tō op̄o-  
sōtōn tū dei, īnā  
cū cōtactū mēti q̄m̄n  
īḡōp̄ē p̄tē, h̄c̄ x̄l̄s x̄  
p̄tē oī, x̄ p̄tē ī p̄c̄  
ā t̄p̄a l̄oī ex q̄ op̄c̄  
tā n̄l̄a ā īp̄ōmōp̄tē.

Pax enim nostra q̄  
desiderio creatoris  
inchoatur, et  
manifesta visione  
perficitur. Quia vide-  
licet corpus ejus, quod  
mente inhabitatur, a  
perveris desidio-  
rum moribus, sub ju-  
stitia dispositione re-  
frāvetur.

In Gal. 5. 22. Ne  
putemus pacem in eo  
tantum esse quare-  
ndum, si cum alio non  
jurgemur, sed tūpax  
Christi, hoc est h̄re-  
ditas nostra nobiscum  
est, si tranquilla  
mens nullis passiōi-  
bus perturbetur.

## CHAP. I.

STROM. I.  
 πῶς οὐτι μανθάνοι δὲ  
 εἰρηνοποι. ἢ οἱ τοῦ  
 ἐν πατρὶ καὶ τῷ υἱῷ  
 καὶ τῷ πνεύματι, περὶ  
 τοῦ ἀγνῶσθαι πολέμους  
 μὴ ἔχοντες, κατὰ δὲ διδασκαλίας  
 τῆς τοῦ υἱοῦ πάντες  
 εἰς εἰρήνην τῶν ἐν  
 λόγῳ καὶ βίῳ τῷ Χριστῷ  
 ὁδὸν.

S. Chromatium.

bridled under the dispose of iustice, from the disorderly motions of lusts. Phil. 4. 6, 7. The peace of God discharges the heart of care, and allayes the perturbations of the whole man. Job. 14. 27. Peace I leave unto you, my peace I give unto you, let not your heart be troubled: whereupon St. Hierom, Let us not imagine, that peace is onely to bee sought in this, if we wrangle not with others, but then CHRIST'S peace that is our inheritance, is with us, if a quiet minde be disturbed with no passions. How beautifull are the feet of the Embassadors of the Gospell, that be dispensers of this peace! Rom. 10. 15. In very deed saith Clemens Alexandrinus, Blessed are those Peace-makers, who instruct and induce into that peace, which is in reason, and a life led according to God, them that bee here impugned by ignorance in their life and erring course. Only wee must beware that we delude not consciences with false peace. Jer. 6. 14. rather let us smite them with Christs sword, that cuts aunder the bands of iniquity, then any wayes cast them into carnall security, instead of spiritual peace. The pacifying & making up contentions amongst men quarelling for worldly goods is good, but here (potior & sublimior pacificatio intelligenda est a nobis, illam dicam qua homines gentiles, qui inimici sunt Lei, per instantiam doctrine adducuntur ad pacem, qua peccatores emendantur, & Deo per penitentiam reconciliantur, quarebelles heretici corriguntur, quaecclesiae discordantes ad unitatem, pacemque formantur.) justly are such called the fountes of God, as imitating Christ the son of God, who is our peace and reconciliation.

CHAP. II.

CHAP. II.

Of Peace betweene Neighbors and private men, and  
of unnecessary lawing.

**O** Economicall Peace, is that of the family, between husband and wife, Parents and children, masters and servants. 1. Cor. 7. 15. Which if it be wanting division ruines the house, neither would God have this neglected by his Ministers, and therefore prescribes, *pax domui huius*, peace be to this house, for the Apostles greeting and benediction. Repugnant to this peace are conventicles, and such as creepe privily into houses, and divide families with the novelties of their superstition, so as the father and master remaining right to the Church, they corrupt the wife and mayd, and which is evill theft, screwing themselves into the good opinion of females, they draw no small contributions from women and servants, without and against the will of their husbands and masters.

But we shall let these Foxes alone in their boroughs, out of a longing to be in the quicker pursuit of politicall peace, which is either private of some particular persons, or publike of the whole state. For the former it concerns all neighbors to have peace one with another, & not embrace it on reasonable offers ( for he hates peace that is spoken to for it, and is still for warre, *Psal. 120. 6, 7.*



## CHAP. 2.

but to tender conditions of peace, and demand it at the hands of others. This office God imposes on every Christian, even towards the worst Pagan, therefore it is excessive of pride in any man to affirme that he scornes to seeke to such or such, who it may be, are meaner then himselfe, if they will sue to him, much may be. Indeed when men are faine out, if one chance to bee in worldly respects a little better then the other, it is wondrous how they beare themselves upon it, crying let him come and seeke unto me, if they be equals they will spend much, rather then yeeld to make the first tender of an agreement, but to crave a peace, that will they never doe. Heere beloved think how infinitely God almighty is above us. Therefore as St. Gregory divinely reasons, *when we by sinning had made difference betweene us and God, and notwithstanding God first sent his Embassadors to us, that we who had sinned might be intreated to come unto peace with God, let the pride of man blush, let every one be ashamed, if hee doe not first satisfie his neighbor, seeing if after our fault, even God himself, that was offended, doth beseech us by his legats intervening, that we would be reconciled to him. Well then we must aske peace, and if we cannot have it for asking, buy peace, in quiet putting up tolerable losses and injuries, and remitting somewhat of our interest for peace sake. Aptly doth St. James ch. 3. 17. in the epithets of heavenly wisdom, to peaceable joyne moderate, for there can be no peace without some moderation of extreame right and meere law. (Matth. 17. 23) Christ yeelded of his right*

In Evang. hom. 32.  
Cum inter nos et De-  
um discordiam peccan-  
do fecimus, & tamen  
ad nos Deus suos le-  
gatos prior misit, ut  
nos ipsi qui peccavi-  
mus ad pacem Dei  
rogati veniamus, eru-  
bescat ergo humana  
superbia, confunda-  
tur quisq; si non sa-  
tisfactor prior proxi-  
mo, quando post cul-  
pam nostram, ut ei re-  
conciliari debemus, et  
ipse qui offensus est  
legatis intervenienti-  
bus obsecrat Deus,

right, to eschew suspicion of scandall, in the that apprehended not his title. After which example, he that sues should rather depart with some of his right, then commence suit, and he that is sued, should with the Psalmist restore that hee never took, rather then enter his defence in law. Consult with flesh and blood, it will alledge that it cares not to give, but it cannot indure, that another should take for himselfe. Now listen how St. Chrys. helps us against this infirmity, *One would* Hom. 74. ad Populū. *more willingly part with a thousand talents, & think it lesse grievous, then to have three halfe pence tooke from him against his will.* This therefore is rather and more an act of religion, and this we see done by Abraham (Gen. 13. 8, 9) After strife raised giving liberty to Lot, though his nephew, and inferior, to chuse his own end. And let not any suppose it will be any prejudice to their cause to proffer peace, nay the good providence of God orders in all experience, that the more condescending men be for peace, and the more faire in the carriage of their suits, the better are their issues.

And hee that hath the best cause may most securely, and with most honour make a tender of peace, therefore (Matth 18. 15) Our Lord wils him that is out of the offence to repaire to the offender, and (Matth 5. 24) him that is out of passion to mediate for reconciliation, because hee that is in griefe, is not so fit to performe it, they are to be especially for peace, whosoever have best faculties, friends and abilities to manage suits. These things so being, *quare* is made whether it be law-

full

## CHAP. 2.

full to goe to law, to which it is truly answered, that although it be most honourable and countessable to put up wrongs, rather then to right them by legall contestations (1. Cor. 6. 7) yet in matters of title and consequence, it is no sinne to take the benefit of law, if peace bee otherwise sought, and cannot be attained. When our Master (Matth. 5. 40) sayes, *if one will sue thee for thy cloak, let him have thy coat also*; he counsels, but he commands nothing save preparation of mind, patiently to suffer trespasses done us by forgery and colour of law, and that we should rather admit the doubling of any wrong, then wage law with vindicating affections, meaning and menacing the utter overthrow and undoing of the adversary, and yet this complaint observed, would abate a world of processes, which are frequently more out of rage & stomach, then for any wrong or damage.

Shortly one may say of our Law that of the Apostle, *the law is good if one use it lawfully*. Now to use it lawfully the monition of the *Wiseman* must not be transgressed *Contend not with one that is mightier then thy selfe*. Luk. 14. 31. When one comes against us with 20000 we must compute, whether we be able to withstand him with 10000, & if not, comply with him, & count the first end best, it is against true wisdom, albeit a mans cause be honest and just, to enter lists with them that are too strong for him, and tempt God for unlikely assistance, that *might* overcome not *right* (Syr. 13. 2. 3) Againe, they cannot lawfully use the law, that are not able to dispatch a suit without

extraor-

## CHAP. 2.

extraordinary distraction and impediment in the best things, for such are not apted by God to sue; & therefore they should rather lose a little of their worldly goods, then in danger their soules, better then all the good of the whole world. Without controversie it is one of the most difficult of hard duties, to follow a suit in love. Men lightly no sooner begin to indeavour prosecution of suits in charity, and with temper of piety, but their suits readily determine in some equall or convenient order or agreement. It may not be buried in oblivion that God would not have David build a house to his name, \* because he had bin a man of war, and had shed much bloud; among other reasons to signifie, that the best and most just warres (such as Davids were) do yet somewhat staine, for that if neighbors upon an impossibility to expedite a war without some tincture of inhumanity, and bad excesses. Likewise some soile & dust will be contracted in following a lawfull suit; for therein will men so long as men, more or lesse walk the wayes of the world, or grace workes a kind of miracle. It is much observable that unnecessary and frequent use of lawing, habits men in dispositions to contend for small, or no occasions: hence it comes, that howbeit, they who are most in law, of all men most complaine, and verbally wish them that are out to keep the well, & ensue peace; yet themselves are so bewitched, that though they alwayes declame of the inconveniences in lawing, they seldome or never give over suing.

Peradventure some is musing now, that all this

*Another is to love y<sup>e</sup>  
agt whom we wronge*

\* 1. Chron. 28. 3.

## CHAP. 2.

ὅλα ἡμῶν πλῆθος

So our Chaucer —

If I had righted all  
my harmes

My clothes would  
not have kept mee  
halfe so warme.

is true, but that he hath such an injury thrust upon him, as no living soule can brooke, have but the patience to sit downe a little, till thou maist reckon with thy selfe, whether the remedy will not be worse then the malady. *Hesiod* insults over his brother as a childe, that hee could not reade the riddle, *that halfe is more then the whole*, half with peace, more then the whole with strife. When the Solicitors, the Attornies, the Counsellors, the Serjeants and Court fees, and the charge of your attending are deducted, and the losse of your time and labour summed, the greater halfe is gone.

Now if any bee ambitious to have a day and conquer, cannot the Sunne sooner force a man to lay aside his garment then the winde? A little reflexion of love will more speedily melt and master an adversary, then much boisterous standing out in termes of Law. Men oft sue out of high spirit, and to have their willes, and that is as uncouth a way to come by their will, as any other in this earth. For that a worrne when trod upon turnes againe, and windes one into some deale of trouble before he shake it off. Commune with thine owne heart, and inquire whether it be not better, fairely to appeare to thy neighbor and seeke peace, then notwithstanding the braverie of thy spirit, to bee hurried from Court to Court, to stand bare as a poore suitor, when thou givest a rich fee, to dance attendance after a Sub-solicitor, thy selfe to solicit even servants, for access and expedition.

Generally



Generally a tythe of the Philosophy, respect and inquisition that is exercised to counsell, and for judgment would suffice to draw the parties men impleade, to accord in some arbitration, or other loving end. Lord In su what a molestation is it to an ingenuous minde to bee intrangled and cumbered in suites, to bee unto his cost, made conscious unto the abuses, that in some measure, wil ever be found in some officers of Courts, yea and himselfe to be wound in sometimes to descend into dishonourable attempts rather then faile!

The Author of the imperfect worke, hath a rare dissuasive from lawing, because thou must needs humble thy selfe before the Iudge, and bee subject to him, for the necessity of thy cause. Againe, because all suite is a provocation of the heart, and will projects. If men be once enter'd, they desire not so much of the cause may appeare, but how ever, to have the victory; so if thou seest that thy cause as it often failes out is overborne, either by favour, or friends, or bribes, thou makest all haste to assist thy cause, though from the beginning, thou hadst no purpose so to doe, in proceesse the necessity of the controversy compels thee to doe so, for at first thy strife was onely for gaine, afterward thou contendest also for glory, and art more content even to sinne, onely that thou maist overcome, then to be overcome onely that thou maist not sinne.

But if there be no redresse, but a Christian is necessitated to proceed in courses of law, as it familiarly happens, chiefly to beneficed men, who

*Author operis imperfecti in Morib. horn. 12. Quia necesse est ut humiliet te coram iudice, & subditus sit illi, propter necessitatem cause. And againe, quia omne iudicium irritatio cordis est, & cogitationum malorum. Aut verbis aut fraudibus, aut pecuniis expugnetur, caute tu adesse festines, et si ab initio consilium non habuisti, nunc ageres, postea fac agere ipsius controuersie necessitas non compellit, nam primum pro lucro tantummodo festinabas, postea jam & pro pudore contendis, & magis contentus es etiam peccare, tantum ut vincas, quam vincas tantum ut non pecces.*

## CHAP. 2.

*Vita ejus c. 10. Apr: 3. Aiebat n. si inter partes sine lites & diffidia, dum suum queris; vult ius repere ac tueri, non debere charitatis signa inter Christianos omitti, aut negari. Si inquit quod meum est volo recuperare, non debeo, quod Dei est alteri subtrahere.*

The ancient Popes by Apostolicall authority refused for testes, Suspectos inimicos, aut facile litigantes, & Pontianus Epist. 2.

*Ejus qui frequenter litigat, & ad cavendum facilis est testimonium nemo absque grandi examine recipiat. Conc. Carthag. 7. c. 54.*

who are sworne to defend the rights of the Church, and who in suite are not so much themselves, as others, because if they succeed, the benefit for the greater part issues to their successors. Yet in them and all suits, if a Christian will make no breach in his Christianity, he must imitate our famous Country-man St. RICHARD Bishop of Chichester, who demeaned himselfe most lovingly to them hee was forced to vary with in defence of his Church, expressing all good will, and grace to them in speciall; for sayd he, *If betweene parties there be actions & debates, whiles each will demand and defend his right, the expressions of charity ought not to bee omitted, or denyed amongst Christians, for if I will recover that which is mine, I ought not to retaine from another that which is Gods.*

When all is sayd, there is no such way to put by an huge masse of contentions, and discharge wranglers of their frivolous suits, as if the grave Iudges shall be pleased to shame, and, as their sage wisdome knowes best how, to censure them that molest their Countrey, with suits of no value. And in truth it is pitie, that without some exemplary penalty, any one should be permitted to trouble his Countrey, and 24 honest men for a trespassse of a halfe penny, a farthing damage, &c. Zach. 8. 16. Yee that sit in places of judicature, are to judge judgment of peace, therefore norbing is more congruous to their honourable seate, then to affront quarellers, and absurd plainriffes.

CHAP. III.

Contayning a double motion to Lawyers, for the  
advancement of Peace.

**W**Hiles I am searching after all  
meanes, to qualifie the vaine hu-  
mour of Lawing, it is not impor-  
tune to propose a double suite to the Lawyers  
themselves for the advancement of peace. The  
one is, that they would refuse to pleade in an ill  
cause, and use competent diligence, to examine  
the truth of a cause before they undertake it. For  
that of St. Augustine is certaine truth, *it is best to  
sell things not saleable, as for a Iudge to sell just  
judgement, or a witnesse true testimony, or an advo-  
cate the defence of a bad cause.* It is not denyed, but  
that by misinformation, though they be wise and  
wary, they may come to appeare in an evill busi-  
nesse, all that we request, is their forbearance af-  
ter they discern the injustice of the side they  
stand on, which Quintilian exacts of his Oratour.  
*Let shawe be no binderance but that the injustice per-  
ceived in the pleading he dismissthe cause, which  
when it seemed the better he undertooke, when  
he hath told the truth before unto his Client: for even  
in this if we be equall Iudges is very great kindnesse,  
that we deceive not the Client with vaine hope, nei-  
ther is he worthy the patronage of an Advocate or  
Counsellour, who governe not himselfe by his counsell,*

Epist. 54. As if a  
Iudge sell iustum ju-  
dictum, aut testis ve-  
rum testimonium. Epi-  
st. 59.

Lib. 12. c. 6. Neque  
verò pudor obstat, quo  
minus susceptam cum  
melius videretur li-  
tem, cognita inter di-  
cendum iniquitate di-  
mittat, cum prius li-  
tigatori dixerat ve-  
rum, nam & in hoc  
maximum si equi ju-  
dices sumus beneficiū  
est, ut non fallamus  
vana spe litigantem,  
neque est dignum ope-  
ra patroni, qui non u-  
ritur consilio, & certū  
non convenit ei, quem  
oratorem esse volu-  
mus iniusta tueri scien-  
tiam.

## CHAP. 3.

and verily it suits not with him, whom wee hold for an Orator, wittingly to maintain unjust matters.

And if a man could not be a good Pagan Orator, and wittingly defend in an unjust cause, with what face shall he beare the name of a Christian Lawyer, that regards not causes, but fees? Let them looke to their consciences and practises. Theologues unanimously agree, that Pleaders are bound to restitution, if after they take knowledge thereof, they beare out an unrighteous suite.

Apost. confit. 1.4.  
c. 3.

S. Gelasius p. 1. Ad-  
versus Lupercalia :  
Bonarum causarum  
impugnatio a malari-  
que defensione.

St. CLEMENT testifies, that from the beginning, Bishops were to repudiate the oblations of notorious sinners, and among other to shunne pleaders that undertooke the defence of an unjust cause: And St. GELASIVS concludes, among other sinnes that attract generall judgements, *the impleading of good causes, and defending of bad.* Now if they except that Divines dispute against the truth, and why then may not they pleade against it? If the cause goe ill, the blame is in the ignorance, or oversight of the Iudge. The answer is ready and cleere, that Divines dispute against the truth, onely for exercise; neither intending, nor induring any to be borne into credence by their arguments; which if they conceive any to bee, themselves are tyed to solve them. And wee are not against Lawyers pleading at their pleasure in their hals and chambers, for triall of their wits, and bolting out cases, but in judicall pleas, when the reall interests of men are

are in earnest skanned, every good man must say with PAUL, I can doe nothing against the truth, but for the truth, and by our rules if pleading an ill cause they see it taking, themselves are obliged to discover the mist, that obscures the truth.

CHAP. 3.

My other suite to Lawyers is, that they would be pleased to consider, that our speciall vocation must hold intelligence with our generall calling, and therefore because all men as Christians are called to peace, and ought what in them is to prevent contention, and promote peace, Lawyers when Clients require to them, like as they give them advice for their suits as Lawyers, so as Christians they are to give them counsell of peace. I spare to suggest how, if God put these good motions into their hearts, they will not want words, to incite unto peace, and a word from one of them will be more prevalent, then an oration of some other. There is reason they should be more jealous of themselves then other men, that they bee not criminall in omitting to perswade peace, because their gaining by the contrary puts them in danger to neglect the most Christiin office.

As (*Hos. 4. 8*) God complained of the Leviticall Priests, that they did eate up the finnes of his people, and set their heart on their inquiry. Whereas sacrifices served among other uses for a kinde of mulct to restraine sinne, divers that lived thereby, counted other mens finnes, as their meate and drinke, and because the

T

more



## CHAP. 4.

more finnes, the more sacrifices, they lift up their hearts in desire of them, and joyed upon complaints and informations. So there is perill left the livelihood of men increasing by suits, they should forget to sorrow for the contentions multiplying in their countrey, for preventing whereof a conscientious man of law, will binde himselfe seriously to commend peace unto all that have recourse to him for counsel. And in so doing, we will wish that eminent profession good lucke with their honour, and that they may still ride on, and prosper.



## CHAP. IV.

*Touching the publique Peace of a Commonwealth.*

**P**ublique Peace is the happinesse of a State. *Psal.* 144. 13, 14. Blessed are the people that are in such a case. *PLATO* sayes, that a City is at the best by peace. The Prophet could wish no greater blisse to his beloved City, then that peace might be within her wals. Wherefore all good subjects must concur to make peace, praying that Princes may live in peace, *1. Tim.* 2. 2. And shie the effusion of Christian, of humane blood, which condemnes their cruell spirits, that rejoyce in warres, and are no more affected, with the shedding the blood of those, that

εἰρήνην πρὸς αἰσῶν ἡ  
πῶλεως.

## CHAP. 4.

that dissent from them, in some controversies of religion, then if they were *Turkes*, or *Jews*, or dogs, but God will scatter over all desolate places the people that delight in warre, according to the prayer indited by his owne spirit, peace is the end of warre, *Deut.* 20. 10. God give us peace, warre be to his enemies. *Ier.* 29. 7. Christians though captives, under idolatrous and persecuting states, are to intercede for the peace of them, and their Cities.

Though the Common-wealth should bee against the Church, yet because the Church subsists in it, she ought to seeke the peace of it. Judge then whose spirit is in too many, both of the Church of *Rome*, and of our owne Schismatics, that they esteeme it conscience to speake evill of them that are in authority, if they stop the current of their faith, and repute all warre religious, that is against the enemies of their opinions, bee such children of peace, or sonnes of confusion?

Surely there is no greater demonstration of the malignant spirit rainging in men, then to blaspheme the Gods upon earth, to revile dignities, & attribute all publique judgments to publique authority, to be turbulent in all assemblies, given to change and undermine the foundations and pillars of Church and State. *2. Pet.* 2. 11. The Angels though by their office they make report of the miscarriage of Princes, yet their accusation is without railing, in contemplation and reverence of their high functions, and Gods image in them.

## CHAP. 4.

*Jude v. 9.* Hath a marvailous amplification that MICHAEL who is the prime in the supreme order of Angels, when he contended with the divell, the captaine of all the rankes of evill spirits, durst not bring against him rayling accusation, because though the divell be deserted of all grace, yet he remains in the principality of his naturals, and in eye to the eminencie thereof, the Angels forbear his reproach. Here is astonishment ! Durst not the highest Angell in heaven, revile the most wicked fiend in hell, and how then dare men caluminate and defame the gods upon earth ? But let us turne our thoughts from Iectaries, to meditate that where unitie is in a land, *illic mandavit Deus benedictionē* (*Psal 133. 1. 3*) there God commands a blessing, but a Kingdome divided — therefore all good people must labour to preserve good correspondence betweene rulers and their subjects, and good conceit each of others. Seditions, sidings, heart-burnings, distaste of the present regiment is a great unhappiness in a state, and an object of tedious consideration to the wise. (*Jude. 5. 15*) *Because of the divisions of Reuben, there are great thoughts of heart.* The Politicall writers observe it a dangerous fore-runner of alterations, sinisterly and unreverently to apprehend and interpret Governours, and that there seldome or never come any more pleasing then those they so misprize, God punishing upon them the dishonour of his Vice-gerents. And so much shall suffice to have spoken of Politicall Peace.

## CHAP. V.

## CHAP. 5.

## CHAP. V.

## Concerning Ecclesiasticall Peace.

**P**Eace is the leagacie that CHRIST bequeathed his Church. *Ioh. 14. 27. My peace I leave unto you:* as the glorious Martyr Cyprian dilates it, *he bathingged all promises and blessings to us, in the preservation of peace, and left us peace for our inheritance.* Therefore wee must sue for this peace, as the chiefe inheritance of the Church. Our Lord would have all his Church one fold, and in it one Faith, his truth followed in love, and all his members tyed together in the bond of peace. The Kingdome of God is in peace, therefore out of peace, out of grace, fiery spirits that inflame and kindle dissensions, are enemies to the Churches blisse. The Churches were at peace with the word for the first and best times. Pray we then for the Peace of *Ierusalem*, they shall prosper that seeke her quiet.

Our great Master hath layd two speciall commandements upon us (*Mark 9. 50*) *Have salt in your selves, and have peace one with another*, enjoying incorruption of doctrine in salt, unitie of affections in peace, and implying that the salt of true doctrine is not savourie nor seasonable, but as it consists with the peace of the Church: and therefore Churches and States oft times for

*De simplicitate prolatorum. Dona omnia sua pollicitationis & prœmia in pacis conservatione promissit. Hanc nobis hereditatem dedit.*

*s. Gregor. in Evang. h̄o. Pastor. l. 2. c. 4.*

## CHAP. 5.

*Serm. de multiplici  
utilitate verbi Dei.  
Tum demum a Deo  
esse noveris spaciifi-  
cos sit, &c.*

cause prohibite predicants or disputants to intermeddle one way or other in divers tenets, because though one part should have salt, neither would have peace: *Iam. 3. 17.* The wisdom that descends from above, is first pure then peaceable; wherefore devout St BERNARD informes us right, if a thought seeme pure not tending to vice, but pretending the image of vertue, *thou shalt finally know it to bee of God, if it bee peaceable*, and subject to the judgement of our Prelates, Fathers and Brethren in CHRIST.

Then as in all sciences and professions the inferiours and learners submit to the superiours and Masters: this course ought the Faithfull to take in all opinions of Divinitie, private men to inquire of their Rectors or Curates, that are knowne to be conformable, the Rectors to resort to their superiours in the Church, and the present Church to referre it selfe to the generall prime and Apostolicall. Private spirits that love by-ways, walke not the beaten way of the Church, are farre from the spirit of Christ. *Prov. 1. 8. My Sonne forsake not the Law of thy Mother*, not of the chiefe mother on earth, our holy mother the Church.

This I may safely assevere, that in all ages so much the more Learned Religious and Holy that any man hath beene, so much more observant and reverencing the Church, the particular Church wherein hee lived. *1. Cor. 14. 32. Let the Spirit of the Prophets bee subject to the Prophets.*



*Prophets.* Hee hath suckt in the proud spirit of *Lucifer*, not the humble spirit of our Lord *Iesus*, that will not conforme and be subject to his *Church*.

CHAP. 5.

As if doubt arise what is Law in *England*, and I say not profest Arbitrators, or yong Attourneyes, but able Lawyers differ in their opinions given under their hands, and which is more, the Iudges themselves sitting on the same Bench agree not what is Law, then it is remitted to some generall meeting of the Iudges, and when they have debated the case, what the greater part concurres in, that must bee held for the Law of *England*, otherwise there would bee no end of suits in *England*.

So if question bee what is Church-doctrine in *England*, and I will not say this or that Apothecarie, Weaver and the like, not Masters of Art, but crafts-men, dissent in their conventicles, but great Divines are of contrary judgments.

And grant that Bishops themselves should disagree in their opinions, then what the greater part of the Fathers of the *Church* consent upon, that must be held the Faith of the *Church* of *England*, or there can be no end of controversies in the *Church* of *England*. O that men would well and seriously consider, that as the law of *England* is not in bare dead statutes, but in the lively voice and accord of the great masters of law, the grave Iudges, discussing statutes and concluding what is law: so the Faith of *England* is

## CHAP. 5.

not in the sole dead letter of our Articles and Church-booke, &c. but in the living spirit and consent of the Fathers of the Church, as proper Iudges in Spiritualities, determining the sense of the Articles, and declaring to us, the opinion of our Mother, the holy Church of *England*. And as the Iudges have beene, are, and no doubt shall ever be able to resolve what is Law in *England*: so the worthy Prelates are and will ever be sufficient to determine what is Faith in *England*; for our Bishops will never bee more to seeke in their profession, then the Iudges are in their faculty. Wherefore as it were intollerable affectation in a Theologue, to attempt to shew the learned Serjeants and Iudges what is common Law, so is it unsufferable presumption in a man of law, or any Lay-man, to goe about to teach skillfull Church men and Bishops, what is Divinitie, what Faith in *England*.

Walkē we then by this rule, that peace may be upon us, let the Priest obey his Ordinary, the Ordinary his Primate and fellow Brethren; and let the Sheep heare the voyce of his conforming Pastor, and inquire knowledge at his lippes, that so the Sheep may satisfie himselfe in its Pastor, the Priest in his Bishop, the Prelate in his Metropolitan, and all the rest in the unanimitie, and peace of the Church, which peace of the Church is disturbed, not when ignorant people are informed against their fancies, lusts and liking, but when authority is crossed in their rites, rules, and decrees. As to resume the former similitude, they

they should disturbe the peace of the State, nor who deliver for law, what Country-folks, and rurall Counsellours neither know, nor thinke to be law, but who should publish that to be against law, which the Iudges with great assent give for law. So they disturbe the peace of the Church, nor who teach against the beliefe of foolish *Galathians* bewitched by parlour Preachers, but who contradict, what the rulers of the Church generally beleeve, and give out for the Faith of the Church.

And as it should not advantage a Phantasticke crossing the resolution of the Iudges to say, the Iudges are men, and may erre, and that other Lawyers may have as much insight in Law as they; so it excuses not a disobedient to alledge, that Bishops are men, and may be deceived, and that private Divines may have as much skill in *Theologie* as they. For nothing could bee finally concluded, if under pretence of the Iudges being men, and the Bishops men, that have not infallibility, their sentences might be controled by their inferiours and ordinary subjects, and as private Divines and Lawyers may possibly have as much knowledge, as Bishops and Iudges: so many Bishops and Iudges have as much learning in Divine, and humane lawes, as any Lawyers and Theologues, and therefore are of sufficiency to determine, and decree for politicall and Ecclesiasticall peace.

But which would pitie a mans heart, and increases the misery of them that sustaine the government

## CHAP. 5.

vernment of the Church, they that will not suffer themselves to bee guided by whole learned Churches, indure themselves to be seduced by a few injudicious Sect-masters. And after a deale of fuming against the authority of the Church, whatsoever *I. C.* or *T. C.* sayes, is with them both Law and Gospell, when not onely Catholique Faith, but common sense adjudges it safer to follow the conduct of whole Churches then singular persons. Of a truth the state of private Christians, that repose themselves in the bosome, and judgement of their Church is very secure, because they conscionably serving God in the Faith thereof, though the Church should be mistooke in some particulars of lesser consequence, the Lord will impute it to her obedient children for invincible ignorance, and accept their devotion, and service.

In Foxe Pag. 1723.

Wherefore Bishop Ridley sayes judiciously, *He that will not obey the Gospell, must bee tamed, and taught by the Law; gainsayers are to bee openly rebuked, and curbed by spirituall censures, and penall lawes; otherwise Kingdomes, Houses, Churches, States, will bee all in divisions through them, that cause more tumult in Church and Commonweale, then Swearers, Drunkards, and like enormous liuers.* Which may serve by way of Apology, against the clamours of ignorant Zelots amongst us, crying out of unmercifulnesse in Rulers, because they are (as such as they say) more opposed and punished then prophane ill-livers.

Beloved if St. PAUL were alive, he would wish  
they

were (*Gal. 5. 12*) there is all reason it should be as they say, for that they doe more mischief by cunning hypocrisie and corrupt doctrine, then the other by dishonest living. Howbeit against their calumnies such vicious livers are deservedly made examples for their scandalous conversation, so oft as they be detected in Courts. I pray you if a man live civilly for morall carriage, and yet bee ever complaining of the statutes of the land, and faulting the conclusions, and directions of the Iudges, shall not he deserve to be restrain'd more then an intemperate liver, that lives in good liking of the present state and is no meddler: and is there not the same cause that in the *Church* they that beare a semblance of godlinesse in a malignant talent, that they may be the more popular in resisting the constitutions thereof, should bee censured sooner and more, then obedients that are defective in some moralities.

Neither is there any *Church* except ours, where unconformists are suffered. For whatsoever copie of a countenance they sometimes make abroad, at home, and where they can command, neither *Geneva* it selfe, no nor *Amsterdam*, will permit any of their subjects to be, and goe against their orders, articles, analogies, and catechismes. No man is ignorant that in some countreyes they tolerate divers religions, but what religion soever any man professes, to the doctrine and discipline of that he is close to hold himself, or else he is cast out.

Now



## СНАР. 6.

Now our disturbers beare themselves for children of our good mother, the holy and ancient Church of *England*, not for *New-Englanders*, nor *Amsterdammites*, and yet in our Temples will they have fashions by themselves, which is grosse confusion, and a most factious deviation from Ecclesiastike peace, the fulnesse whereof let us for ever intirely wish to holy Church.



## CHAP. VI.

*Of the Blessing that rests upon the Peace-makers.*

**W**E have done with the blessed work of *Peace makers*, and will now proceed to their *Blessing* for that worke; *They shall be called the Sonnes of God*. Which blessing encourages to the worke, if thou findest it a great labour to make peace, consider that it is a great matter to bee a childe of God. *They shall bee called*, and Gods calling is no emptie sound, but constitutes what it calles. 1. *Ioh.* 3. 1. Behold what manner of love the Father hath bestowed on us, that we should bee called the *Sonnes of God*. The honour of that title is so great, that as the highest stile, the creature is capable of, it serves for the chiefe inducement to vertue, and rapt into admiration all contemplators, that God should be so incomprehensibly gracious, as to advance a poore worme

10



## CHAP. 6.

*gave to his Disciples, which transcending all intellect keeps the soules of the worthy : which the Apostle wishes to the Churches ; saying Grace and Peace be multiplyed to you. Thus the peaceable is the Sonne of God in constitution, now the peacemaker is the sonne of God in function by speciall vice-gerency, to the God of Peace ; who makes those that are of one minde to dwell in one house, and by officiating CHURCHES place (qui facit utrumq; unum) that makes both one (Eph. 2.*

*Qui facit unanimes habitare in domo una.*

*L. 7. ad fin. Dum pauperes spiritu : Pars erant condimeti, beati dum pacifici totum fuerant condimentum.*

*Serm. 53. Non pervenit ad nomen filii Dei, nisi per nomen pacifici, pax est charissima quae spoliatur hominem servitute, dat nomen ingenium, mutat apud Deum cum conditione personam, ex famulo filium, liberum facit ex servo.*

*Pastoral. l. 3. 24.*

*S. Leo de quadages. serm. 11. Dicente domino beati pacifici quia filii Dei videbantur : deponantur omnium desideriorum, odiorumq; certamina. apud enim summum patrem, qui non fuerit in charitate fratrum, non habebitur in numero filiorum.*

*14) Good Pastors and people are stiled the salt of the earth, as not onely themselves peaceable, but making peace among others, and so preserving the world from tumult and confusion.*

*Finely St. OPTATUS, the godly as poore in spirit, as meeke, as just, were a part of the seasoning, the blessed as Peacemakers are the whole salt. No vertue is more dignified, then that of Peacemakers, in the hearts and mouths of all men, agnizing them as the true children of the God of Peace, better and more then men.*

*Prov. 12. 20. The counsellours of peace shall have joy, they that are somewhat angry with them for the present, will thanke them afterward, and highly praise them, which should set an edge on our affection of peacemaking. In the word of CHRYSOLOGUS, There is no coming to the denomination of a Sonne, but by the name of a Peacemaker. This blessing pronounced by CHRIST on the Peacemaker, involves a malediction upon the peace-breaker, as St. GREGORY reasons, if peacemakers be the children of God, make-bates be the children*

children of the devell. And this is heavie newes for tale-bearers, whisperers, medlers, setters of discord, animators of others in suite, men full of debate, and delighting in contentions.

Wherefore as we prize the noble stile of Gods Sonnes, let us studie pacification. Col. 3. 12. Let peace be umpire in all our actions, all things be carryed as may stand with peace. Onely beware that our inclination to peace degenerate not into a carnall affectation of ease, and forbearance to discharge our conscience and place for feare of troubles. *Math. 10. 34.* But begge we of

God the gift of wisdom, that as St. AUGUSTINE teaches, corresponds to this Beatitude, for that executes things in due order, And Peace is defined the tranquillitie of order.

S. Aug. de verbis Apostoli, serm. 24.

S. Aug. de civitate Dei. l. 19. c. 13. Pax est tranquillitas ordinis.

Brethren yee are called unto Peace (1. Thes. 4. 11. 12.) That is our calling, therefore we are every man in his ranke, to officiate the services of peace. St. CALIXTUS piously decrees, that it must be litle in a religious man, not to exercise the civilities of other men, or not to adde oyle to the fire of contentions by speaking ill, unlesse by faire speeches he studie to quench it. Let none then acut others in strife, but each reminde other of the duties and commodities of Peace, and make it our labour, with the parents of St. PETER Archbishop of Tarentasium, To have peace with all, to counsell peace, and revoke into peace parties at variance.

S. Col. p. Ep. 1. Homini religioso proprium esse debet, inimicitias aliorum non exercere, vel non augere male loquendo, nisi etiam eas extinguere bene loquendo s'indueris.

In vita ejus. 1. Matti 8. Pacem habere cum omnibus pacem suadere, et ad pacem revocare discordes.

St. PAUL (1. Cor. 6. 5) Blaming the Law-suits among the Corinthians, casts some aspersions upon them

## CHAP. 6.

*Studentum est Episcopi, ut discant fratres. sive clericos, sive laicos, ad pacem magis quam ad iudicium cohortentur.*

*Cons. Carth. 4. c. 26.*

*In vit. S. Vincentii Ferrarii c. April. 5*

*In vit. S. Hugonis Episc. Gratianopolitani c. 11. Omni febre molestiora huius placida*

them all in those words, *I speake to your shame, is it so that there is never a wise man among you?* So then it is some discredit to wise and understanding men, not to mediate and use such means that the controversies falling out amongst them may be compromised and composed.

All men are to make peace, but most of all men, **CHRIST'S** Ministers are to ply that blessed worke, publickly and privately, as who not only by generall vocation, but also by speciall calling are the servants of the God of Peace. *2.Tim. 2.22*. And the servant of God must not strive, nor animate others in strife, but labour a Peace. Hence it hath ever beene a maine endeavour of all holy Bishops, and most famous and worthy Preachers, by their exhortations and intreaties to reconcile parties at difference, as *Peter Raizan* hath noted in the life of *St. Vincentius*. And *Guigo Carthusianus* relates that *St. Hugh* Bishop of *Grenoble*, was induced to be present, and judge litigious causes, onely in respect of peace, especially in behalte of the poore, and the Church, for he would say *that pleas and law-termes, were more grievous to him then ague-fits*, and that by all meanes he would renounce them, if that hee did not know that hee should therein offend God. When hee perceived implacable hatred in any, and irreconcilable defiance, then strongly assured of Gods assistance, and melted in affections of charity, and humility, he would most instantly and devoutly supplicate to the parties offended, for the offenders, and for that cause not stick to prostrate



CHAP. 7.

prostrate himselfe at the feet of meane persons, forasmuch as the common people are incident to extreames, because they bee of little judgement, and so are acted by objects rather then acting, therefore the Ministry that rules the eares and orders the consciences of the multitude, must frame them to indifferency, which shall not be impossible to compasse, if by effectuall urging the essentiall and well knowne duties of Christianity we winne their hearts, and so traine them on in moderation and accomodation to the State and Church.

*S. Hieron. in Galat. 5. 3.*

I will speake my conscience freely without dissimulation. I apprehend our English people to be as tractable, and inclinable to all obedience in government, and excellency in religion, as any other in the world, save as they are distracted by some unconfirming ministers, who by factious and seditious teachings, repugnant to the master of humility and meeknesse, the Lord of peace, become the authors and fomentors of all rents, schismes, and disquiet in the people. It hath ever been grateful to the multitude, to utter invectives against governours, especially Ecclesiasticall, hereupon to bee gracious with the people, and have them flock to their lectures, these men-pleasers, &c (which is baser) these women-pleasers, can never exercise without some fault finding with the higher powers, especially the Clergy, & Officers of the Church, for that is a hidden mystery to multiply benevolences, and extract presents, even from such as can ill spare them. They have

## CHAP. 7.

a pride, to terrifie people with feares of alterations, and I know not what, which themselves dread no more then the falling of the skie, onely they are most active and wise in their generation, and know no contributions come, for sermons of repentance and obedience to the God of heaven, and gods upon earth; and that the silly vulgar hold no man zealous and excelling, that exceeds not so farre as to merit censure in some high Court. But I will take my leave of these men of separation, praying that they may once entertain the peace of God and his Church.



## CHAP. VII.

*Of the qualifications prerequisite in a Peace-maker,  
and Arguments that urge Peace-making.*

*In vita ejus a 38. Qui  
pacem servare vult,  
debet omnes sibi ante-  
ferre:*

**I**T is a good lesson of *Agidius Minorita*, Hee that would keepe peace, must preferre all men before himselfe. *Phil. 2. 2. 3.* For so hee will gladly yeeld to other, and suffer by them without grudging, as we beare patiently the injuries of our Superiours, Parents, Lords, Masters.

He that is in peace is not suspicious, hee that would be in peace must not cast the worst; but draw things to faire construction, attend the disposition of men that he provoke them not by indiscretion, but apply himselfe to them in their owne way. *Iam. 3. 17.* He must be equall, and seeing he would not have others stiffe with him,

he

he is to condescend in tolerable matters, both for judgement and manners, and not bee his owne judge, but contented to have his differences arbitrated by temperate and discreet men. 2. Cor. 6. 5. He must be easie to be perswaded by indifferent and intelligent persons, & cautious, when he is injured how he runs for counsel to thē that make a living by contention, or that be themselves controversy men, and of a quarrelsome nature and conversation, but let him repaire for advice to men of peace and moderation.

Lastly, according to *Christs* method ordering the Beatitudes, he must be pure in heart, and so a Peace-maker. Wisdome if it be first pure, will then be peaceable. *Iam.* 3. 17. A heart purged of vain-glory, rancour, ill will, is ready to seek and make peace. Take away bitterneffe, selfe-will, high-mindedneffe and their like, and you raze the Pillars of contention and lawing, for many and many sue not so much for injury done them, as to avenge themselves and damnifie others. In (1. Pet.

3. 11. We read, *eschew evill, do good*, then followes *seek peace and ensue it*, for that is the way to have peace in our consciences, and with God, and with man, for nothing interrupts our peace with God but doing of evill, and omission of good. And among men. *Iam.* 4. 1. *Whence come strifes, debates,*

*contentions, come they not from hence, from the lusts that warre in our flesh.* Wherefore depart from evill, and all unkinde offices, doe good, love all, pray for all, be courteous to al, perform not only duties of justice but mercy, let charity make thee

*Si contendamus verū-  
dum est, ne vos quoq;  
judicemur esse car-  
nales, scriptum est e-  
nim. 1. Cor. 3. 3. 11.  
15. B. Ambros de fide  
l. 5. c. 1.*

## CHAP. 7.

benigne, long suffering, patient, not seeking thine owne things, but the things of others, and thou art in the suburbs of Peace, and if thou seekest, shalt easily inquire and make it.

Thus of the qualifications prerequisite in a Peace-maker, now for the inducements for every man to make peace in his station, Ministers by monition, Magistrates by power, and all by Prayer and practice.

1. Weigh your owne experiments and compare the content of peace and quiet of the whole man therein, with the regrave that accompanies contention, and see if the falling out with one man sprinkles not the soule with more gall, tedious and unpleasant thoughts in one day, then peaceable living with a whole towne all a mans age, that the Psalmist might justly sing, *that it is not onely good, but pleasant to dwell in unity.* Ps. 133. 1. and St. Paul Gal. 5. 22. couple joy and peace. That in *Esay*, there is no peace to the wicked, the Septuagint in much sense translate, *there is no joy*: and for that which we say is he well, the Hebrewes asked is there peace to him, for he is ill at ease, that is not in peace. Rom. 14. 17. the Kingdome of heaven is in righteousness, peace, joy, of which witily St. Isidore Pelusiate, in Christs Kingdome righteousness produces peace, and peace brings forth joy.

2. A true Christian is a childe of Peace Luk. 10. 6. And as St. Cyprian infers, *the child of Peace, must seeke peace*, the childe of peace that is regenerate and sanctified by vertue of divine peace, and hath thereby unruly passions allayed in him, is in the nature

in 157. 2. 158. 17.

L. 3. Ep. 246.

De simplicitate Prae-  
latorum Pacemque-  
vere debet filius pacis.

nature of that peace of God inclined to peace with men, the wicked as at difference with God the fountaine of unity, are prone to jarre with all others, have no peace in themselves, and their owne affections, which prompts them to disquiet and injury others, and much more when they are wronged to revenge it on others, the wicked have no peace of conscience, and therefore make no conscience of peace. *Noahs Dove* return'd to the Arke with an Olive branch, an ensigne of peace, the Church is the house of peace, and every childe thereof must erect what in him is, the banner and the colour of peace. What is the mystery of that (*Esa. 11. 6, 7*) that *through the vertue of CHRISTS Nativitie, the Wolfe shall cohabit with the Lambe, the Leopard with the Kid, the Calfe, the yong Lion and the Fatling keepe together, in the leading of a little childe, the Cow feed with the Beare, and the Lion compassure with the Oxe, and a suckling child play with the Aspe and Cockatrice,* but that grace accommodates, and formes the worst, and most harsh natures to peaceable converse, takes the Beast out of a mans bosome, and leaves him humane and reasonable, one that would benefit all, will hurt none. *Psa. 85.* Righteousnesse and peace kisse each other, grace and peace go inseparably together.

3. *Iam. 3. 14, 15, 16.* Where strife is there is confusion, and every evill worke, the confluence of all the mischief and evill that is hatcht by the pestiferous wisdom of earth, man divell God is not the author of confusion, but of peace. *1. Cor. 14. 33.* and



## CHAP. 7

*Pausani* reports that at *Athens*, after the statues of those that denominated their tribes, were ἀγαθαι τῶν θεῶν αἰεὶ ἰσταῖ καὶ ἐν φῶν ἐθετο πλάτωνα ἢ νῦστα. the images of the gods *Amphiaraws* and *Eirene*, bearing the child: *Pluto* in her armes. In *Atticis*. p. 13.

*Ipse qui pax est, atq; caritas, sedem in bonis & pacificis voluntatibus constituit.* B. Hilar. in *M. rth.* Docuisti concordiam simul junctam vinciri omnino non posse, quicquid simul peritur a cunctis Deum pacis pacificis exhibere, B. Cypr Ep. 1.

*Intantum humanæ pacis studuit concordie, ut unitatis merito, cunctis que a Deo precanda sunt, impetranda esse confirmaret.* c. c. S. Hil.

what good can be in that, wherein *God* hath no agency? And what evill can be in that which is of *Gods* efficiency? It is observable that among the seventene mortall sinnes annumbred by *St. PAUL* (*Gal. 5*) eight of them are of the adverse part to Peace, *hatred, variance, emulations, wrath, strife, sedition, heresies, envyings*, and that all the nine fruits of the spirit, there specified, are peace, and the assistants thereof; to imply what a concurrence of fleshly evils is in strife, and that all the sweetness of the spirit issues and meets in peace.

If we were mercenary peace might allure us as breeding plenty, therefore the *Greekes* prettily contrived *Eirene* (peace) to be nurse of *Pluto* (their god of wealth.) *Iob. 5. 24* Peace is a tabernacle for the custody of outer things, the peace of *God* keeps, all peace is of a saving nature. Then if we lookt no further then this earth, it is the period of temporall favors, to goe to the grave in peace. *Gen. 15. 15.*

Now if we be for *God* and his graces, *Psal. 76. 2.* In *Salem* is *Gods* Tabernacle, the Lord inhabits in peaceable soules, in *pace locus ejus*, *God* would have *Solomon* the mirror of peace, called *Iedidiah* (*2. Sam. 24. 25*) be loved of the Lord; *God* approves his regard of peace, by that respect in which he assumes to gratifie it. *Math. 18. 19.* If two of you shall agree, whatsoever ye shall aske, it shall be done unto you: which *St. Hilarie* thus expounds, he was so studious of concord, and peace among men, that all things to be desired of *God*, are

are to be obtained by the merit of unity, for which cause St. CHRYS. affirms that nothing so promotes our affiance and affaires with God, as doth peace, for before his judgements charitable, and unity grow cold. And what hath not our Saviour done to dignifie peace, SOLOMON his type after the signification of his name, the very flowre of peace, *1. Chron. 22. 9. Melchisedech* the fore-runner of his sacred order King of *Salem*, which is King of Peace. *Heb. 7. 2.* Our deare Lord IESUS pleased to bee borne, in the time of the most ample Peace, that ever the world enjoyed, for the renowne of peace and to evidence the most supereminent blessings to concur with it. Nay this great peace-maker of Heaven and earth. *Col. 1. 20.* Vouchsafed to beare the chastisement of our peace. *Esay 53. 5.* Would rather dye then not make peace.

CABASILAS wills us to take notice, that peace is so precious, that when CHRIST came upon earth, that he might minister peace to men, and found nothing valuable to it, he layd downe his owne blood in lieu of the worlds peace, for because of those things that were then produced and existing, he saw nothing comparable to the peace and reconciliation he sought, hee framed a new nature to himselfe, his owne proper blood, which exhibited he immediately became the reconciler and Prince of Peace.

Seeing then that God is the giver of Peace, Christ the Prince of Peace, the Holy Ghost Peace it selfe (*ipsa pax*) the Gospell the word of Peace,

CHAP. 7. the *Evangelists* Embassadors of Peace, *Believers* Sonnes of Peace, and that all *Christians* are called unto Peace, let all hands joyne to make Peace, let us judge Peace, and afore and after and above all pray for Peace.

Ah Lord I beseech thee breath once againe upon thy people, and say Peace be unto you, make up the breaches, that are in thy *Sion*, the rents that are in thy seamlesse Coate, reunite the divided Churches, and grant that all they that confesse thy Holy name, may agree in the truth of thy Holy Word, and live in Vnity and godly Love, &c.

*Amen.*



*FINIS.*



*Beati qui Persecutionem patiuntur.*  
THE BLESSED  
SUFFERER.

A  
TREATISE OF  
PERSECUTION,  
handling the Last  
*Beatitude.*

---

By JAMES BUCK, Bachelour of  
Divinitie, and Vicar of Stradbroke  
in SUFFOLKE.

---

*Quid illud, quod soletis de sustentatis persecutionibus gloriari, si  
Martyres non facit causa sed poena, cum diceretur, beati qui  
Persecutionem patiuntur, frustra est additum propter justitiam.*

B. AUGUST. Epist. 355.

*Sic inter nos composuerunt Clerici & circumcelliones vestri,  
ut vos Persecutionem, nos Passionem justineremus.*

---

NON SUM MELIOR PATRIBUS.

---

LONDON,  
Printed by B. A. and T. F. for JOHN CLARK, and WIL.  
COOKE. 1637.

THE BLESSED  
SAFE REF.

A  
TREATISE OF  
PERSECUTION

Containing the  
History of the

By James Black, Bishop of  
Down, and Vicar of  
in 1700

Printed by J. Smith, in the Strand, 1700.

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BEATI  
QVI PERSEC-  
TIONEM PATI-  
UNTUR.

MATTH. 5. 10, 11, 12.

Blessed are they that are Perse-  
cuted, &c.

CHAP. I.

*Of Persecution for Righteous-  
nesse.*



His Beatitude fully ensues that of  
Peace, because they that are at peace  
within themselves, will not be distur-  
bed by externall warre, and that we  
may not look for a Peace here with-  
out Persecutio. And it as aptly closeth all the rest,

*B. Aug. de serm.  
Domini in monte*

That we should not  
think Peace to be al-  
wayes good, he sub-  
joynes, Blessed are  
the Persecuted.

*S. Chrysost hom 75.*

This enlarged by

as *St. Chromatius*

## CHAP. I.

<sup>a</sup> Moses gave tenne  
Commandements,  
Iesus nine Beatitudes  
(*ſ. Chrys* upon  
that 1 Cor 15. 28)  
when all things are  
ſubjected unto him.  
*Cojetani ſenacula,*

as a golden croſſe upon a chaine of many links, for that the praife of Beatificall vertues, exci- teth the diſpleaſure and contradiction of ſin- ners. It is proper to this Beatitude, that CHRIST doubles it, pronouncing them bleſſed, that are *perſecuted for righteousneſſe ſake*, *verſ. 10.* And them, that are reviled, and *perſecuted for his ſake*, *verſ. 11.* Whence ſome <sup>a</sup> have took occaſion to part it into two, and number nine Beatitudes, but it ſeemes better to determine the Beatitude to be but one, for the pious bearing of unjuſt in- juries, and then to diſtinguiſh two degrees therein, the one abſolute, for patient induring of any wrong for a righteous cauſe, as *Naboth* ſuffered, and that obtaines the Kingdome. The other ſuperlative in ſuch ſuffering for a religious cauſe, and that obtaines a great reward in the Kingdome. However the reduplication addes to the eſteeme of the Beatitude, and animates our nature, that is averſe from paſſion.

I will briefly touch upon the bliſſe that is in ſuffering for *Righteousneſſe ſake*, and then more largely handle that which is in ſuffering for CHRIST's ſake. Of the former three things, in three words.

1 Perſecuted in regard of the inſictor, implies attempts by violent and offenſive waies to draw men unto ſomething unlawfull (and perſecution imports no ſingle wrong but a peremptory ſee- king the ruine of the perſecuted) in regard of the ſufferer it ſignifies indurance of that which is moſt tedious, and which nature flies, rather then

to

to contrary, or divert any office of righteousness, and that sets the price upon passion.

CHAP. I.

2 They are persecuted for righteousness, that suffer for just and sober demeanure of themselves, and because they will not omit duely to officiate the places wherein God sets them, be it by great men for faithfull and discreet applying Gods word against their extravagancies, or by the multitude for not joyning with them in nationall or common sinnes, thus the Prophets suffered, and were Martyrs. St. Anselme discourseth, how <sup>b</sup> St. Iohn Baptist is honoured by the Church, as a chiefe Martyr, who was slaine not because he would not deny Christ, but because he would not conceale the truth, and forbore to speake against incestuous marriages: and he proves that St. Elphege might justly be reckoned a Martyr, had he been put to death, only because he would not redceme his life from the Danes, with such a summe of money, as hee could not levie without exaction, and oppressing his Tenants. For it is evident that he who stickes not to dye, that hee may not commit a light sinne against God, would a great deale much the more not stick to dye, sooner then hee would provoke God with any grievous sinne.

*Opus imperfect.*

<sup>b</sup> Viram S. Anselm.  
l. 1 c. 38. Palam est enim, quod qui ne leve contra Deum peccatum committat, mori non dubitat, multo maxime mori non dubitaret, prius quam aliquo gravi peccato, Deum exacerbaret.

This matter is most considerable in the Churches greatest prosperity, when they that cannot take up other armes, be whetting their tongues against them that follow after Righteousnesse.

c B. AUSTIN doth oft largely insist on the dangerous temptation, that is by the generality of loose

c In Ps 93. Magnus inquit Apostolus, is calum volasti quomodo Elias, &c.

Christians

## CHAP. I.

*Christians insulting over a few striB (quasi de ipsa iustitia)* and hee is confident, that not onely in times of Persecution, but every day bee there made Martyrs, *d all that suffer any evill, because they will not yeeld to drunkennesse, &c. the Lord will repute it in an estimate of Martyrdome: And hee treats thus with his auditorie, e begin whosoever thou bee'st that hearest me to live as a Christian, and see if thou bee'st not upbraided for it even by Christians, but in name, not in life, not in manners — be not thou ashamed of thy hope, as hee liveth in thy heart, so let him habite in thy mouth, for not without cause CHRIST would his signe should bee fixed in our forehead, as in the seate of shamefastnesse, that a Christian may not bee ashamed of the reproch of CHRIST.*

*f De conversione ad Clericos, c. 31. P/q3 adeo persecutionem non sustinent propter iustitiam, ut persecutionem malint, quam iustitiae pertinere.*

Truly because as the profession of Christianity is hated by the Pagan, so the vertue and power thereof by the prophane, therefore wee are at our Baptisme signed with the signe of the crosse, for signification that we must not be ashamed of Christian deeds for the opprobrious words of them, that are Christians onely in words, but shame and sorrow bee upon them, who as St. BERNARD sayes, *f are so farre from suffering persecution for righteousness, that they had leiser be punished, then retaine unto righteousness: as divers suffer for drunkennesse, uncleannesse, theeverie, perjury, heresie, schisme, and disobedience.*

3 The Kingdome of Heaven is assigned unto sufferers, as theirs by right and title of passion,

## CHAP. I.

sion, by which God the Lord gives deliverie and seisin thereof. And it is sayd theirs is the Kingdom, not theirs shall bee: the reward running in the present, because God heere crownes the difficulty of that service, with no small taste of heavenly joy.

STEPHEN upon earth sees heaven open, and the Sonne of man standing at the right hand of God, *Act. 7.* Beatitude as it were running forth of heaven gates to meet him, for a declaration of those say's and preambles of beatificall vision and glory, which sufferers enjoy upon earth. *Rom. 8. 18.* The passions of this time are not worthy to bee compared to future glorie, if one could have indured sufferings from Adams first sigh to the last mans last breath, all those passions should have no full equality, nor just condignity to the value of Gods Kingdom, the worth of eternall life transcends the dignitie of good workes even as they issue from Grace, but for CHRISTs merits it is especially proposed to them, that have the charity to suffer for it, because if any thing might bee compared to future glory, passions would.

For that of LACYNTIUS holds, the *g* *quintessence of vertue lyes in the indurance of miserie*, therefore godly sufferings as the best deserts of the creature, are in highest reference and respect to Gods Kingdom.

Excellently our worthy Countryman GILBERT, *h* *the passions of this life, though they may*

*Quid est quod stephano exit obviam beatitudo, & quasi extra caeli januas procurrit. Broxel in Zodiaco Christiano. fig. no. 9.*

*Remigius ibid.*

*g Lib. 3. c. 11. Vis et natura virtutis in malorum perferentia est.*

*πίστεος ὑπομονὴς ἐπορεύθη ἐς τὸ ὄψομαι τὸν θένον & ἔμ. S. Clem in Ep. ad Corinth. p. 8.*

*h Supra Cant. ser. 30. Passiones huius temporis cooperantur quidem, et si non comparantur ad futuram gloria coronam.*

*not*



CHAP. 2. *not to be conferred, yet they doe conferre to the future crowne of glory, the thought whereof makes the Righteous looke up in their deepest pressures.*

*L. Tract. 7. c. 5. quæst. 4. Quoniam Petrus passus est pro-  
pria pro se, crucifixus est vultu verso in  
caelum. ac si diceret  
ego patior pro regno  
caeli, ut illud habeam.  
Christus vero passus  
est pro nobis non pro  
se, unde crucifixus est  
vultu verso in terram,  
ac si diceret, pro pec-  
catoribus patior.*

ALTISIODORENSIS hath a prettie straine.  
CHRIST suffered for us and our salvation, not his  
owne, and therefore was crucified with his face loo-  
king downe to the earth, as if hee should say, I suf-  
fer for sinners: PETER because hee suffered pro-  
perly for himselfe, was crucified with his face loo-  
king up to Heaven, as if he should say, I suffer for the  
Kingdome of Heaven.



## CHAP. II.

### Of Suffering for CHRISTs sake.

**W**EE have toucht upon the posi-  
tive degree of Blisse, in suffering  
for Righteousnesse sake, now  
let us handle the superlative in suffering for  
CHRISTS sake, in pursuance whereof wee shall  
goe through these particulars. 1 The Happi-  
nesse it selfe, blessed are ye, when men revile and  
persecute you. 2 The joy required in that Hap-  
pinesse, rejoyce and bee exceeding glad. 3 The  
cause urging that joy, for great is your reward  
in Heaven. 4 The Argument concluding that  
cause, for so persecuted they the Prophets which  
were before you.

First

First, for the happinesse in suffering for **CHAP. 2.**

**CHRIST.** Reproaches, Persecutions, all injuries in word or deed, are blessed to the Sufferers.

**CHRIST** heere shewes himselfe (as is noted by **St. CHRYSOSTOME**) <sup>a</sup> ready to reward, not

onely for death, imprisonment, stripes, but for simple disgrace and injurious speeches. As in addition we shall not lose the reward of a cuppe of cold water: so in passion we shall not lose the recompence of a light word, or gesture of disdain.

Hee which touches you, touches the apple of mine eye, *Zach. 2. 8.* Where sayes **SALVIAN**,

to expresse the tenderesse of his gracious affection to us, he named the most tender part of mans bodie, that wee might most plainly understand,

that with how little a touch of a small stroke, the sight of mans eye would bee offended: with so little a contempt of his Servants is **GOD**

injured.

And say all manner of evill of you, asperse you with all the evill names and words that are in use, and coyne new termes to diffame you, all

evill is not found in any man, but may be forged against him by a spitefull tongue, as **DAVID** sayth of **DON**,

thy tongue deviseth mischief, *Psal. 52. 2.* Neately **St. HILARIE**,

that which Nature ordained to utter the reasonable devices of an advised heart, that

tongue fore-runnes the heart, and it selfe deviseth unreasonable imputations. Broches contumelies that the heart knowes not, and many times cannot beleve, so the tongue

is

<sup>a</sup> Lib. 1. Against the dispraisers of Monasticall life.

*Opus imperfect.*

<sup>b</sup> De gubern. Dei, l. 8. *Ad exprimentendam teneritudinem pietatis sue, tenerrimam partem corporis humani nominavit: ut apertissime intelligeremus Deum tam parva suorum contumelia ladi, quam parvi verberis tactu, humani visus acies laderetur.*

<sup>c</sup> *Quam natura ad eloquendum rationabiles cogitationes consulti cordis preparabat, ipsa potius irritabilis cogitat iniquitates.*

## CHAP. 2.

is the deviser, and all the Author.

It is worth the observing that our Master having spoken of revilings, after one word of persecutions, which are the paines and penalties inflicted on Christians in their bodies and states, returns againe to more reproches, and saying all manner evils, that hee might insinuate a methode of the divell, in his instruments first to traduce good men and causes, and then to proceed against them as evill, and then to publish more and more obloquie and scandalous fames of them.

And the same order of our Lords speech, imports that shame persecutes more then paine, the tongue abstracts more from CHRIST, then the hand, nothing goes more to the quicke in the ingenuous then infamie. Hereupon Infidels, Hereticks, Schismaticks, carnall-Gospellers, have alwayes with this weapon most oppugned and prejudiced the Church. Neyther were there ever any more outrageous in this kinde, then our Sectaries, and false Brethren, as their libellous Pamphlets witnesse to the all world. Hence the Prince of Apostles in a passage of fierie tryall, interposes the speciall of reproch. 1. Pet. 4. 12. 14. And St. Paul (Heb. 10. 34. 11. 36) records the triall of cruell mockings, amongst the most vexations of sufferings, and our Saviour extends the blessednesse for Persecution to all words of disgrace, to uphold generous and noble spirits in bearing vile and ignominious speeches.

Yet

Yet it is here declared, that ill words bring no blisse with them, unlesse they bee spoken *falsely*, for justice the grace of other things, is the discredit of 4 passions. 1. Pet. 2. 20. Let patience therefore have its perfect worke (1. am. 1. 4) which is to suffer undeservedly with a quiet minde.

And to the perfection of this Beatitude it is required that we bee mispoken, *not alone falsely, but also for CHRISTs sake.* As S. ISIDORE PELUSIOTUS teaches, *if wee bee falsely ill spoken of, though not for CHRIST, wee shall receive the reward of patience, but we shall not partake of that high blessednesse, which we should partake of, if both did con-  
curre.*

The Scripture uses in one meaning, for CHRISTs sake, for his name, for his words, in-  
larging the glory to all sufferings that befall men, because they belong to CHRIST, beleeve and observe his sayings. 1. Pet. 4. 14. *If you bee reproched in Christs name*; signifies that its not properly the *Christians* that bee reproched, but *Christ* in them, in whose person and name, and for whose cause and truth, they are rejected. Luk. 10. 16. And therefore he so speakes, PAUL *why dost thou persecute me*? Psal. 69 10. *The reproches of them, that reproch thee are false upon me*, the reproch is cast directly on CHRIST, reflected on us, as his name is called upon us, were it not for our reference and obedience to him, the wicked world would neither say, nor doe ill by us.

CHAP. 2.

d The Christians  
y are mispoken, say it  
would never grieve  
them if they had de-  
served it, may be pue  
to Schoole unto so-  
crates, who was un-  
justly condemned to  
drinke poyson, and  
as he was setting the  
cuppe to his lips, his  
wife Zantippe cri-  
ed out, *innocentem  
cum perimi, quid ergo  
inquit, innocentem mihi  
mori, fatum esse duxi-  
sti.* Val. Max. l. 7. c. 2.

e Lib. 4. Epist. 9.  
e Lib. 5 Epist. 138.  
ε μὴ τὸ ἀνεχθῆναι τὸ ὄνομα  
μακαριζοῦν, ὅτι  
τὸ ὄνομα μακαριζοῦν  
τὸ ὄνομα ἐν τῷ ἁμα-  
ρτίᾳ ἐστὶν οὐδὲν ἄλλο

ἐν τῷ ὀνόματι Χριστοῦ

## CHAP. 3.

f Epist. 1. ad Aprum.  
O beata injuria cum  
Christo displicere.

§ 5. Hieron,

h DPP: 55. In fin:  
ἐν τῇ δόξῃ τοῦ θανάτου  
τοῦ Χριστοῦ μακάριοι  
εἰσιν, ἐν οἷς ἡ ἀδοξία  
αὐτοῦ γὰρ δόξα καὶ  
τιμή αὐτῷ.

Elegantly St. Paulinus, *it is a blessed despite to displease with CHRIST, we fare no worse then CHRIST, and his name, and the Gospell of grace, nay the Gospell of glory, which suffer with us, and in us, and therefore sanctifie and consecrate our sufferings to us. It is a blessing to be cursed for CHRIST, when CHRIST is in the cause, reproch is desirable, for the reproch of Christ is more honourable, then the renowne of men, and convertible with the glory of Angels: as St. Basil writes, thou art shon dishonoured for the name of Christ: Happy art thou, for this thy shame shall be turned into an Angels glory. Wherefore to bee reproched and persecuted not in the name of a morall honest man, and a Philosopher, but in the name of a Christian and true Believer, is the highest advancement, and doth consummate the blisse of Passion.*

## CHAP. III.

*Touching the joy requiste in suffering.*

**T**Hat for the happinesse in suffering, now to the joy required in that happinesse; *Rejoyce and bee exceeding glad. Rejoyce, bee not onely patient as in that which hurts not, but joyfull, and thankfull us for a beneficiall favour. Bee exceeding glad, as of an extraordinarie furtherance,*  
and



and preferment in CHRIST. Count it all joy when ye fall into many temptations, 1. Tim. 1. 2. For there is no one without a heape of graces and mercies in it, therefore esteeme variety of sufferings a subject deserving not some measure, but the whole affect and faculty of joy.

St. BASTIL rehearsing that (Hebr. 11. 36, 37, 38) they were scourged, bound, imprison'd, ston'd, sawne asunder, tempted, slaine, addes a these are the braveries of Saints, blessed is he that is held worthy of sufferings for CHRIST, more blessed he that abounds in such sufferings. Martyrs joyed in a sentence of condemnation, as offendours in a sentence of absolution. 2. Cor. 13. 31. The Apostles joy in dayly subjection to death, and other passions, and continuall expectance, and preparation for them, was so great, cleere, and undoubted, that he swears by it, by our rejoicing in Christ Iesus I die dayly.

The holy Abbot IOHANNICUS b not onely rejoiced, being reproched and persecuted for Christ, but also wished that he might suffer more, well knowing that thereby he should reape more fruit. 2. Cor. 12. 10. I take pleasure in infirmities, in reproch, in necessities, in persecutions, in distresses for CHRISTs sake. Which PAUL did as purely loving himselfe in God, and therefore most pleased with what profited most to his purgation, proficience, perfection. And this may wee take for a prooffe of our spiritualitie, if tribulation bee favourable to us, and we finde upon earth a paradise in passion. 2. Cor. 1. 5. As the sufferings of Christ

CHAP. 3.

πάντα ὅσα τὰ σήμερον ὑμῖν γίνονται, πάντως ἵνα  
μακάριον ὁ θεὸς πατέρα  
τοῦ κυρίου ἡμῶν ἰησοῦ  
χριστοῦ μακαρίστετε ὅτι  
ἐκ πάσης τῆς παθῆ-  
μασιν.

Thus the Primitive Christians were affected. Act. 16. 25. Magis damnati quam absoluti gaudemus.

Tertul. ad scapulam, val. tui impetori  
καυχῶμαι.  
b Non solum latabat  
pro Christi  
probatum sed etiam  
cupiebat maiora pati.  
recte sciens quia per  
ea maiora consequetur.  
E vita eius c. 49  
Nov. 4.

## CHAP. 3.

*c In Vita ejus. c. 40.  
Quid causæ est, quod  
regē fortissimè affli-  
ctiōnes? Non concu-  
piscimus medullas  
spiritalis consolatio-  
nis.*

*d Rom. 16. Perfectæ  
fidei est. lucratiōis  
locum dare supplicii.*

*e si recti estis fidei  
nolite querere laudes  
hominum in terris,  
quia habebitis Ange-  
lorum in calis. In Ps.*

abound in us, so our consolation abounds by Christ.

*Agidius Minorita* asks, *what is the cause that we take afflictions heavily, and answeres, we doe not heartily covet spirituall consolations.*

It is meere carnalitie to aspire after an exception from the crosse, and to be alwayes treading upon roses, to wish this beaitude to any, rather then our selves and ours. Faith moves in its own orbe, when it renders exceeding glad, notwithstanding the heaviness through manifold temptations. *1. Pet. 1. 6.* Thus *St. VALERIAN*, *d it is the exercise of perfect faith to give way to gainfull penalties.* At any rate to take up where wee are strangers those disgraces, which in our Country will passe for the highest dignities. That *ARNOLDUS JUNIOR* repeating these words, *when men say all manner of evill of you falsely for my sake, rejoyce and be exceeding glad, for great is your reward in heaven*, might for cause presse them in this sort, *e if yee be right in Faith, seeke not the praises of men upon earth, when ye shall have the applause of Angels in heaven.* And this hath brought us to the cause, why we should bee joyfully glad in the happinesse of suffering, for *great is your reward in heaven*, they purchase a great degree in glory.

## CHAP. 4.

## CHAP. IV.

## Of the speciall glory comming to Sufferers.

**B**ESIDES the reward of heaven which is equall in all the saved, there is a reward in heaven, diversified according to our actions and passions for CHRIST, and the reward for persecution is the greatest, which therefore for its latitude is not specified, but stiled simply great, as above all the degrees of comparison, and exceeding all the hyperboles of our speech. 2. Tim. 2. 11, 12. *If wee suffer wee shall raigne:* CHRISTs patients may lose their lives, not their rewards. Hee that tooke off Pauls head, could not take away his crowne. \* *Follow Christ and conquer,* (as St. BASIL admonishes) *for thou followest a victorious King, who will have thee partaker of his victorie, and if thou beest killed thou shalt more then conquer.*

Wee hold our selves more bound to them that suffer for us, then to them that any other wayes minister to us. CHRIST specially acknowledges them in heaven, that were confessors on earth.

Matth. 10. 32. The Martyrs field brings forth a hundred fold, the glorified bodies are most glorious in their skars, every Saint hath his garland, the

This makes the Apostles straine so hyperbolicall, as it is in the originall. 1. Cor. 4. 17.

In his Preface ad ascetica.

νικητῆς γὰρ ἀκολουθεῖ βασιλεὺς τῆς νίκης ἀπὸ βαλόντων σε γὰρ νικᾷ καὶ σὺ νικᾷ. ὁ δὲ γὰρ ἀποδαίνωσι τῆς νίκης.

## CHAP. 4.

sufferer & aureolam) an additionall flourish of triumph. *b* He that with his will detracts from thy reputation, shall against his will adde to thy retribution. In all the universe there is not a worthier fight then a Martyr suffering. *1. Cor. 4. 9. Wee*

*are made a spectacle to the world, to Angels, and to men.* The Lord lookes downe from heaven, and sees no fight so meriting his aspect (as *Minutius*

*Felix* sayth) *c* How goodly a spectacle for God is a Christian encountering with paine! Therefore CHRIST that sits at the right hand of God, as judge of quick and dead, at the passion of Stephen stands to behold the good fight of faith, stands as Advocate for his; *d* stands as Priest offering to the Father the sacrifice of a prime Martyr, stands as supervisor, and ready to render the prize to the valiant Champion.

*c* In Octavio p. 10.  
*Quam pulchrum*  
*spectaculum Deo cum*  
*Christianus cum dolo-*  
*re congregitur.*  
*d* 5. *Ambr. de fide l.*  
*2. 7. Christus sedet*  
*ad dextram Dei, qui*  
*si iudex vivorum &*  
*mortuorum, sit qua-*  
*si advocatus suorum,*  
*stabit ergo quasi sa-*  
*cerdos, quando patri-*  
*bus offerbat. Stabit*  
*quasi bono luctatori*  
*bravium. Tanti pre-*  
*stus certaminis peddi-*  
*tura.*

Our Lord remembring the persecuted of rewards, allows the time of persecution, for a season, to meditate recompences and retaliation.

*Heb. 11. 24. 25. Moses chose afflictions with the* people of God, rather then the pleasures of sinne, and esteemed the reproch of CHRIST greater riches, then the treasures of Egypt, because he had respect to the recompence of reward. So in damages indignities Christians may support themselves with contemplation of future advantages and honours, and in place have an eye at glory and prelation therein, to be thereby the more encouraged in the Lord, and the better to subdue the unwillingnesse of the flesh to conflicts, and hard services in Christ.

*Iam. 5. 11. Behold we count them blessed, that have suffered,* invites vs to reflect our judgments on our consciences, and seeing wee count and call the Martyrs and Confessours blessed whensoever we mention them, and thinke their noble armie, the supreme of all orders in the Church militant and triumphant, and preferre their lot, that went out of the world by the glorious way of Martyrdom, before any other departure, and would rather have lived a Confessor and dyed a Martyr, then have bene great *Alexander*, or very *Cesar*, yea or any beleever that was no sufferer.

CHAP. 4.

Therefore in reverence of the opinion, which all Christians have, touching their blessednesse which indured much for CHRIST, we may not only admire it in others, but desire if God please to share in it with others, and by name with the goodly fellowship of Prophets. And so I am come to the argument that concludes the cause, that urges all joy in the happinesse of suffering. For so persecuted they the Prophets that were before you, it manifests conformity to the chiefeest Saints and servants of God.



## CHAP. 5.

## CHAP. V.

That the best of men have bene Per-  
secuted.

Origen in Ier. hom. 11

a Abel esse reuult  
quem Cain malitia  
non excuset. S. Greg.  
l. 20. c. 29.

b Pudeat solos non  
posse pati.

c De vera patientia  
c. 9. solum Solomon in  
delictis fuit, & ideo  
forte corrui. S. Hier.  
ad Eustochium.

**S**O Persecuted they the Prophets from ABEL  
to ZACHARY. *Matthi 23. 35.* From the  
first to the last, no Prophet without his  
Persecution. From the beginning to the end of  
the Churches race, a he must refuse to be an ABEL  
that is not exercised with the malignitie of a CAIN;  
therefore thinke it not strange to be reviled and  
persecuted, all holy men before us did suffer, all  
CHRISTS fraternity doe suffer, and all that will  
liue godly shall suffer: say then with venerable  
BENEDICT (in 1. Pet. 5. 9) *b* Let not us then for shame  
be the sole impatientes that cannot suffer. There ne-  
ver was Prophet that was not persecuted, except  
it was SOLOMON, of whom it is scarce more a-  
greed that he was a Prophet, then disputed whe-  
ther he be a Saint. Wisely IDIOTA, *c* all the  
Saints were trained through miserie, onely SOLO-  
MON was the worlds darling, and perhaps therefore  
fell so greivously. Well whiles wee live by the  
Rivers of Babylon, let us sing this song, wee are  
not better then our fathers, & they of the world,  
are alwayes like themselves, repugnant what  
they can to the true Church.

*Law. 5. 10. Take my Brethren the Prophets that have spoken in the name of our LORD, for an example of suffering affliction — and knowing that God is unchangable and that hee will free and honour you in distresses and oppositions, as he did them, bee not addaunted, when CHRIST calles to appeare for him, use no indirect meanes to escape as Clandestine teachers, that have one faith in Widowes houses, another in Consistories, before authoritie say what they would have them, when they come at home deliver womens dreames for Oracles and for Gospell.*

And considering that the closser any draw to GOD, and more they bee separate from the world, the greater is the rage of the Divell, and his agents against them to vexethem in all harsh trials; let us not bee scandalld at the finders that are raised against the Orthodoxe, neither conceive the worse but have wee the higher thoughts of them. GOD will exercise his grace where hee gives it, if wee goe scor-free remember GODS lot was not on the scapegoate. It is to bee feared our strength is little that GOD doth not vouchsafe us that honour, or that wee are not faithfull in our vocations, but let the world sleepe, that wee may bee quier.

Their case is ill that effeminate themselves, and their doctrines, and their doings, to avoyd female displeasure; but much worse theirs, who to escape the scourge of them, whose  
tongues

## CHAPTER 5.

tongue acknowledges no Lord, cavill and carpe at the zeale of others, who are stirring in their places, to animate wholesome lawes with execution, and to reforme their charges. *Art thou hee that troublest Israel?* 1. Reg. 18. 17. Thinke yee the Prophets were not counted too busied?

I will not deny Gods people to have their slips, but the world doth not for that cause molest them, as it might be thought, they were reviled and persecuted onely for their infirmities and indiscretions, if the Prophets that were priviledged men, and had the spirit of infallibility, and gift to fore-see and fore-tell futures, that in their whole carriage were guided by the spirit, that spake in the spirit, and by direction, and authoritie from God, if those Prophets had not beene crossed and ill used before, and above others, nay if CHRIST himselte (*Prophetarum opus*) the end of all Prophets, the fountaine of innocencie, wisdom and all perfections had not for the best works, met with the worst, use possible both in words and deeds.

*c Nec nobis ignominia pari a fratribus, quod passum est Christus, nec illis gloria facere quod fecit Iudas, s. Cypr.*

But now *s* it is neither shame for us to suffer of our Brethren, what CHRIST hath suffered, nor credit for them to doe, what IUDAS hath done. *Matth. 10. 23, 24, 25.* It is enough for the Disciple to see his Master, and the Servant as his Lord, if they have called the Master of the house Be lord, how much more shall they call them of the household, *feare* them not therefore.

showe though and shall aliquid dicant, but much more shall they call them of the household, *feare* them not therefore.

CHRIST they said, that hee was a *Samaritan*, worse then a simple *Pagan*, by a hereticall idolatrous Religion; sometimes that he had a *Devill*, and wrought by *Belzebub*; sometimes that hee was *Belzebub* himselfe the chiefe of *Devils*; therefore wee are not to feare the suppositions and bruits of men, being the world is transported with such fury against orthodoxalitie, and puritie of Doctrine and Life, that if God himselfe bee incarnated and dwell and teach among them, they will slander him to bee not onely a *Devill*, but the Prince and worst of *Devils*. This then is a soveraigne remedy of impatience in crosses and tribulations to call to minde the vsage of *Christ* and holy Prophets, whomeckely indured farre greater calumination and persecution. And after the sentence of *de Kempis*, *¶ If thou mightest bee as thy choyse, thou oughtst so wish rather to indure adversitie, for Christ then to bee recreated with many delights; because so thou shouldst be more agreeable unto Christ and conformable to all Saints.*

*¶ De imitatione Christi, l. 2. c. ult. si eligendum tibi esset, magis optare deberes pro Christo adversa pati, quam multis consolationibus recreari, quia Christo similior esses et omnibus sanctis conformior.*

## CHAP. 6.



## CHAP. VI.

*That to bee persecuted for Christ, is the chiefe  
happinesse out of Heaven.*

I Have made a survey of this *Beatitude* in the parts, and will now gather from the whole these foure deductions. First, that the chiefe happinesse under Heaven is to be reviled and persecuted for righteousness and CHRIST's sake. Secondly, that the persecuted therefore must not hate but love and pray for their Persecutors. Thirdly, that the Apostles and their successours, are of all most incident to be persecuted. Fourthly, yet they and others according to their place, must not neglect righteousness and propagating CHRIST's name.

For the first, a it is choice gift not onely to beleeve, but also to suffer for Christ's name, *Phil. 1. 29.* To bee not onely followers of Christ, but his ensigne-bearers, and graced with carrying his crosse after him, which is the most creditable, blessed and beatified office in all Religion and Christianitie. St. *Theodore Studita* collects it hence, a *Fathers and Brethren, GOD hath collated on us a high priviledge, Persecution for him as hee says; Blessed are ye, when men revile and persecute you for my sake.* This the immunitie and freedome of *Christians* and their principallitie.

a *Serm. 87.*

St.



St. Ignatius wrote, <sup>b</sup> *That it was better for him to dye for CHRIST, then to have the Empire of all the ends of the earth.* This the highest promotion Gods children can be brought unto, their best testimonie, and most converting and perswasive declaration of truth. Hence as *Sulpitius* relates, <sup>c</sup> *In the tenth most grievous Persecution, Martyrdom was more strongly sought by glorious passion, then the Popedom afterward by base ambition.* St. *Chrysostome* scruples not to say, <sup>d</sup> *That if a man love Christ hee would wish to bee bound for Christ, rather then to inhabite Heaven, may be also then to sit at Christs right hand.* The most glorious act, that can bee in a creature is to suffer for the Creator; therefore God founded his Church in blood, and brings millions to himselfe by Martyrdome and Passions, because hee is no other way so much glorified in any creature, not in the heavenly Bodies, nor in the heavenly Spirits, who humbled themselves in an instant, and without any resistance in themselves, or any passion, when Confessors and Martyrs have that respect to God, as in regard of his love, fidelitie, and reward, to despise all the favours and contemne all the frownes of the world, to forsake all that is deare, to sustaine all that is dolorous notwithstanding the averfeness of a lapsed and corrupt nature. Wee boast of CHRIST's active obedience, but glory more in his passive, that hee pleased to suffer insuperable griefe with a painfull and shamefull death for us.

CHAP. 6.

<sup>b</sup> S. Ignatius Ep. 16.

<sup>ibid.</sup>

<sup>c</sup> *Histor. Sacra: l. 2.*

*Multo validius tum*

*martyria gloriosis*

*mortibus quærebantur,*

*quam nunc Episcopatus pravis ambitionibus appetuntur.*

<sup>d</sup> *Tom 5. bom. 35.*

*In Ephes. serm. 33.*

*Granat. compendium introductionis ad*

*fidem, l. 2. c. 10.*

This

CHAP. 6.

e St. Cyril Hierosol.  
ser. Catechet. 13.

f De contemptu mun-  
di, c. 17. p. 605. Pre-  
tiosæ in conspectu Do-  
mini tribulationes  
quæ sunt pro ipso. &  
propter ipsum, & su-  
per omnem orationem,  
& sacrificium & o-  
dorem, & sudor illa-  
rum super omnia aro-  
mata.

g In Psal. 37. hom. 2.  
h Epist. ad Iohannem  
Franciscum Picum,  
fol. 104. — Gaudē-  
mus & non si tanta  
apud Deum gloria  
digni sumus, ut ejus  
gloria in ignominia  
nostra manifestetur.  
Ne omni nobis bene-  
merendi occasione sub-  
lata, præmii etiam  
spes relicta nulla sit.

i Hom. 15. p. 185. —  
ἀποκρίν ἑδὲς ἰδούων  
ἐδιδούων, ἀλλὰ μὲν οἱ  
Χριστιανοὶ ἐμπαύση-  
σιν.

This I am taught by St. CYRIL, e Every ac-  
tion of Christ is the glory of the Catholike Church,  
but the glory of glories is the Crosse; and therefore  
St. PAUL sayd, God forbid, that I should glory  
in any thing but in the crosse of Christ, Galat. 6.  
14. So though all good actions be well pleasing  
to God, yet above all holy passions. This St. Isaac  
testifies, f Pretious in the sight of the Lord are the  
tribulations, which are for him and his sake, and a-  
bove all prayer, and sacrifice and odour, and the sweat  
of them is above all perfumes.

That of Origen is most true, g It is impossible  
for any set in this earth not to bee hated, CHRIST  
I E S U S was hated, yea G O D himselfe is hated of the  
wicked, and his good Spirit, and wouldest not thou be  
hated, but loved. Bravely Picus Earle of Miran-  
dula to his Nephew. Act 5. 41. h The Apostles  
rejoyced, that they were counted worthy to suffer  
reproach for Christs name, let vs also rejoyce if we be  
worthy of so great glory with God, that his glory  
should be set forth in our shame. If the world hated  
him by whom it was made, shall wee vile men, and  
in respect of our sinnes worthy to bee hated and reui-  
led, take it so ill, that lest they should say ill, wee  
should begin to doe ill, rather let us take it gladly,  
and if wee be not so happie as for vertue and veritie  
to suffer stripes, bonds, imprisonments, swords,  
thinke it goes well with us, if wee suffer the de-  
traditions and hatred of the ungodly.

The course of Christianitie is thus (as blessed  
Macarius declares) i Wheresoever the holy Spirit is  
there

CHAP. 6.

there follows as a shadow Persecution and opposition, as we see in the Prophets, our Lord CHRIST, and his Apostles, for since Christs Crosse that the Spirit forsooke the Jewes, and passed to Christians, no Jew hath beene persecuted, but onely Christians have been made Martyrs. It is a prerogative of the true Church, to be capable of saving hatred. The world cannot hate you, sayes CHRIST of carnals, and complers to any Sect and humour. Because I have chosen you out of the world, therefore the world hates you, Job. 15. 19. saith hee of them that are sincere in faith and life. St. Hierom,<sup>k</sup> Religiously thanks God that hee was worthy of the worlds hate. For it is a wonderfull kindnesse, to be neither hatefull nor hating, but unjustly hated. Which forced that doxologie from blessed<sup>l</sup> Paulinus, The Lord be thanked, who hath given me also a miserable sinner to say, they hated me without a cause. How have we to blesse God that the world cannot espie its owne ill conditions in us, that when every body in the whole universe is hated, and spoken against for something or other, our portion through Gods goodnesse is to be hated for his truth and grace shining in us, and reviled for his blessed name and image!

When man is borne to misery, they are much bound to glorifie God, whose misery is turned into martyrdom: Discreetly Prudentius,<sup>m</sup> Yee dread the Tyrants and Executioners hands, are the Physicians and Chirurgians hands any gentler? Who would not choose torments for CHRIST, rather then tortures by diseases, rather to be rackt for

Y

Christ,

<sup>k</sup> In Epist. ad Asellam, Gratias ago Deo meo, quod dignus sum quem mundus odit.

<sup>l</sup> Epist. 1. Domino gratias, qui & mihi miserrimo peccatori dedit dicere, oderunt me gratis.

<sup>m</sup> Peri Stephanus, Hymno 10. horretis omnes hanc carnis cum manu, num mihiores sunt manus mendicium?

## CHAP. 7.

n S. Clem. Apost. cons-  
tit. lib. 5. c. 5.

o Et si ante dulcissi-  
me Iesu, me servu tu-  
um esse existimave-  
rim, nunc vero cum  
me tormentorum tuo-  
rum parte donaveris,  
charum me tibi esse  
et jucundum, comper-  
tum habeo. In vit. c.  
jus. c. 7. Per Petrum  
Ludovicum Mald.  
Aug. 16.

Opus imperfect. in  
Matth 10. hom. 28.

Christ, then wrung with some gout or cramp, rather  
to have his bowels examined with instruments  
of cruelty, then to be searcht with the cholicke  
and stone. Take we it then for a divine love token  
if in lieu of common defamations and calamities,  
the reproaches of Christ, and his troubles come  
upon us. As St. Roch said in this case, *Heretofore*  
*sweet Iesu, I conjectured my selfe to be one of thine, but*  
*now that thou hast given mee part in thy torments, I*  
*know assuredly that I am accepted, and gracious with*  
*thee.*

## CHAP. VII.

That the persecuted must not hate, but pray for  
the Persecutors.

**S**eeing they are occasions of their so great  
blisse, the persecuted must not hate but  
love, and pray for the persecutours. *Alber-*

a De veris virtuti-  
bus, c. 1. A Christian  
pro certo maiorem  
gratiam et gloriam  
consequeretur ex per-  
secutione, quam ex  
favore, si modo debito  
semet ea frui.

b C. Parzenetio 2.  
inter opus B. Ephrem  
p. 499.

*tus* the great tells vs, that *a Christians should, without*  
*fatyle, compasse more grace and glory by persecution,*  
*then by supportation, if they knew how to improve it in*  
*due sort, as the enemies of holy Martyrs advantaged*  
*them more to eternall felicitie then their friends.*

Hereupon the holy Father *Anthonas* gave an ex-  
cellent rule. *b As oft as thou remembrest them, that*  
*have afflicted thee, intercede for them all in truth and*  
*wish all thy heart, as for them, by whom great advan-*  
*tages have beene procured to thee.* And St. *Leodegar*  
is an admirable example of that rule, who imme-  
diatly before he was violently put to death pray-

ed thus. \* Pardon them that afflicted mee, for by their  
 meanes, I beleeeve that I shall be glorified in thy fight,  
 most gracious Father. Shall wee take out of Lan-  
 sperg<sup>d</sup> his quire of love, an arrow that flies very  
 high: I blesse thee O Lord, for thy fatherly love, wher-  
 by thou turnest into my safety all that I suffer. I beseech  
 thee also most sweet Father, for all those that have at  
 any time inflicted any adversity upon mee, that thou  
 wouldest not only pardon, but never impute it to them,  
 may because they were the ministers of thy eternall di-  
 spensation & providence, collate on them the reward of  
 thy eternall blessednesse. I can but admire that of St.  
 Basil, touching those that disfigure us for Christ, \* If  
 the damage thereby growing to them, did not cause in us  
 heaviness & continual sorrow, I should almost have said  
 that we acknowledge thanks to them for their blasphe-  
 mies as procurers of our blisse. And no lesse that of  
 his most intimate St. Gregory Nazianzen, Christ  
 wils his to fly from Persecutors, for that being Chri-  
 stians, they ought not onely to looke after their owne  
 things (no not in case they bee most strong and con-  
 stant) but also to spare those that persecute them. † So  
 that for their part they inferre nothing to their perill.  
 Especially we are to pitie and petition for them  
 that are our adversaries out of an illuded consci-  
 ence, Job. 16. 2. the Devill transforming himselfe  
 and infatuating of them; wherefore (as Origen  
 moves) Let us not hate but rather love them and take  
 pitie of them, they have a devill and are beside them-  
 selves.

CHAP. 7.

c Ignosce illis qui me  
 affligunt, quandoqui-  
 dem ego, clementissime  
 pater, per eos credo me  
 in conspectu tuo  
 glorificandum. Ursi-  
 nus in vit. ejus. c. 17.  
 Oñ. 2.

d In pharetra divini  
 amoris, p. 77. I blesse  
 thee pro paterno amo-  
 re quo mihi patienda  
 omnia in salutem con-  
 vertis, oro etiam te  
 dulcissime Pater pro  
 omnibus qui mihi ad-  
 versa unquam intule-  
 runt, ut tu illis non  
 solum ignoscas, sed et-  
 iam non imputes, imo  
 (quia fuerunt mini-  
 stri eterne dispensa-  
 tionis ac providentie  
 tue) eterne illis  
 mercedem tue beati-  
 tudinis conferas.

e De spir. Sancto c 6  
 εἰ μὴ λόγῳ ἡμῶν ἐν-  
 ποίηται τὴν ἀδολογη-  
 τὴν ἰδίαν ἢ καὶ αὐ-  
 τὸς ζῆμια μικρὸν αὐ-  
 τῶν, ὃ χάριν αὐ-  
 τοῖς ἐκ βασιλείας  
 ἔχειν αἰς μακαριότη-  
 τος προξένους.  
 ἀνδρείοτα τοῖς τε ὃ  
 καρτεριώτατοι.  
 f Contra Julian. c. 11.  
 λ 7. a. p. 29. αἱς τὸ

ἡ εἰς αὐτοὺς ἵκοντες, μὴ τὸ κινδυνεύειν τῶν πλεονέκτων. Contr. Julian.  
 orat. 2. ad finem. g In Ezech. hom. 13. -- Daemonium habent patiuntur insaniam.



## CHAP. 8.

## CHAP. VIII.

*That the Apostles and their Successours, are lyable to most persecution.*

**T**He Apostles and their Successours that beare about the world the name of *Christ*, are most lyable to be reviled, and persecuted by all, and most of all by them, that retaine the name, but not the right faith of *Christ*. Therefore our Lord delivering this *Beatitude* changes the person, and having said *Blessed are they that be reviled for righteousness*; hee turnes him to the Apostles and sayes, *Blessed are yee when men revile and persecute you for my sake*, and concludes it with this, *So persecuted they the Prophets*. That is, as the *Prophets* were persecuted by seduced people, that boasted themselves to be the temple of *God*, the temple of *God*, — So you and your followers, shall meet with worst use amongst deceived creatures that fancie themselves to be *Gods Church* and the onely peculiar people. Our Saviour, *Ioh. 16.2* saying; *The time shall come, that whosoever kils you, will thinke hee doth God good service*;

a In vita S. Chrys. c.

74. In that he names the one & only God.

ἐδύλωσεν τοὺς τὸν ἐν προσημαίᾳ ἐκκλησίαν λεπταγύτας, τὰς δὲ ἰδίαις κακοπραγίαις καὶ φθόβῃς ἐθικρυψάμενοι ὑπὸ ταύτης φρενίσκειν κατὰ θῆμα πλῆζοντο λόγῳ ἢ ἐλυμνηνάντο ἐργοῖς.

vice; after the application of *George* Patriarch of *Alexandria*, a Hee specified them that under pretext of the Church make havocks of *Gods* people, for hiding their envies and ill doings, they counterfeite in words to take care for the Church, which in deeds they lay waste. And much more intends hee those that by a perverse creed, beleieve light to be darknesse, and darknesse light, antiquities to be old

errors,

errors, novelties to bee divine faith, and consequently holds it the Lords worke to shed Christian blood, and curse them that doe it negligently, and doe not to the utmost pursue true catholick Christians with the sword of their mouth, and the mouth of their sword.

CHAP. 8.

*Quintilian* cries out, <sup>b</sup> *I hate no insolencie more than that, which praides out of a conceit of its owne lawfulnessse.* I abhorre no crueltie like that which springs from opinion of dutie, and devotion, and sanctity, and singular zeale. The holy Bishop *Sera-pion* is my Author, <sup>c</sup> *Of all obstinate impietie, this is the most injurious, to carry Christs colours and wage warre against Christ.* One would more willingly suffer of a Pagan, then of a Christian, of one that is held whereabouts he suffers for a misbeleever, then of him that is magnified for a sole Gospeller. Many suppose they could readily suffer, if it might be generally thought that they suffered for righteousness, for Christ; as <sup>d</sup> *The noble personage Attalus of Perga, was carried about the amphitheater a Tisle going before him, in which was written, Attalus Christianus.* But this irkes them that they should be imagined to persecute, when they are persecuted, or to suffer as erring and evill men. Now beloved, this is a great piece of self-denyall, which must be antecedent to crosse-bearing, that we deny our owne will in suffering, and take up crosses, not of our choosing, but of Gods appointing.

<sup>b</sup> *Declamations, 265*  
Nullam petulantiam  
magis odi, quam quæ  
se propter hoc exerit,  
quia putat licere.

<sup>c</sup> *Episcop. Thymeo:*  
*Contr. Manichæos, p.*  
*104.*

<sup>d</sup> *S. Ado in Martyro-*  
*logio Jun. . 507om.*  
*hif. l. 2. c. 3.*

And the Lord will have it thus, that it may be a matter of Faith, not of sense to suffer one thing

CHAP. 8.

to dye for Heaven, another thing to dye for our Country, & *Christ* himselfe suffered, as a company-keeper, as a usurper, as a seducer. To intire patience we must beg wisdom, *Iam. 1.* to distinguish betwixt the allegations of craftie opposers, & the true reasons of their opposition, and attend Gods discerning eye that lookes through vizards and dislikes not his own causes for forged aspersions.

c Ep. 70. γε τὸ βα-  
ρύτερον ὅτι οἱ ἐκ-  
κοιμένοι ἐν πάρε-  
σσει τῶ μαρτυρίᾳ τῇ  
ἐκείνῃ διακρίνεται καὶ οἱ  
λαοὶ ἐν μαρτυρίᾳ  
τῇ. ἡ δὲ ἀδελφότης  
θεοσέβεια, διὰ τὸ  
χειρὶ πάντων ὄνομα τοῦ  
ἐκείνου περικλυτὸν ἐν  
ἐστὶ ἑλκὸς μου νυν  
σοφίᾳ ἐκδικεῖται  
νυν ἡ ἀκρίβης τήρησις  
τοῦ πατρικίου παρα-  
δότου. Epist. 71.

St. Basil the great, gravely informes, *That this is most grievous, when neither the afflicted undergoe passions in full assurance of martyrdom, nor the people repute & reverence them in the ranke of Martyrs, because the name of Christians is vested upon the persecutors. There is one crime now vehemently pursued, the accurate observation of the traditions of our ancestors.* How much better pretences & shewes the enemies of truth make, and how much greater fame and opinions be of them in the world, so much more difficultie there is in suffering, and therefore so much more deserving is the passion.

Some may aske what Persecution there can be where the supreme Magistrate is a defender of the true ancient Faith? I answer that which is the wonder of all Persecutions, that he and Governours under him should by disobedients of the Church, whom they curbe, be slandered for Persecutors. For the cause making the Martyr, when the cause

f In Epist. 3. Non per-  
sequitur nisi qui ad  
malum cogit, qui an-  
tem malum vel factū  
iam puniit, vel probi-  
bet ne fiat, non perse-  
quitur ille sed diligit.

is good the Sufferer is persecuted, when the cause is uncatholicke the complayner persecutes, charging Gods vicegerents, with wrongfull challenges of the vilest tyrannie. It is a true definitive of *Pe-* lagers the first, *He persecutes that compels to evil,*

but he that either punishes evil done, or prohibits it to be done, hee doth not persecute but love. Wherefore Secretaries giving themselves out to be persecuted when they are restrained of opinionative vanities and unconformities, doe therein blaspheme dignities and be themselves by unjust complaints, murmurs, imprecations, *Libels*, — base persecutors of the higher powers.

CHAP. 8.

Thus in the times of great *Theodosius* and his sonnes, the *Arrians* (bridled by penall Lawes) assumed to be the only Catholickes, misnamed the true Catholicks *Homousians*, burthened the Princes and Bishops for persecutors, & vanted of themselves, as suffering for *Christ* and *Scripture*, *Scripture*, — And the *Donatists* in much distraction dreaming themselves to be Christs *Paucis*, and sole peculiar, exclaimed against the Emperours, for not granting them toleration freely to practise their Religion of the new cut, inveighed against the orthodoxe Bishops for indeavours of their cure and restraint, & damned Gods Church of persecuting. *St. Augustine* oft advertises, that *Paucitie* and *Persecution* have ever been the usuall pleas and prescriptions of *Hereticks*. *Paucitie* as a semblance of Christs little flocke. *Persecution* as a covert for the condigne punishments, blame and shame which for their untruths they incur before religious Authority.

But it hath lamentably hapned in our Church which to my knowledge hath not false out in any other, that many who yet will needs goe for her members and children before-set with *Geneva* —, and thence full of deepe prejudices against the Doctrine, discipline, and government of our holy Mother, so as to

accuse

CHAP. 8. accuse of halting those that go not their by-way, and divulge such as divert from them to decline, themselves to be the sole Professors and the Church, others to be temporizers, usurping and practising over and against the Church. And their Sect-masters under cloke and clamour of persecution, suck up the fat of the earth, and in poore stipendiarie, and Lecturers places gather great estates in lands and monies, and some now and then politickly force themselves (by their open irregular carriage) to be deprived of pettie livings, that as deposed, and persecuted men, they may get up thrice the value by the benevolences of women, bewitched with their long prayers and endlesse uses. Which women by rude declamations against Schoole-learning, and of deceit by profound Schollers and great read men, they have rendered unteachable, and of a speciall Faith that all, who say or doe ought against them are heauey Persecutors.

Thus a few *Schismatickes* are a little snibbed for grosse absurdities and disorders, and the Fathers and chiefe of the Clergie, and the whole Church of England bee by them and their associates without compare persecuted and reputed as limmes of *Anti-Christ*; whence many be abstracted, partly to have the resort, fees and custome, partly to avoyd the tentures, and our cries of a spreading faction. So necessary it is to take up our last conclusion, that *Christians* according to their callings must not neglect Righteousnesse, and to propagate the name of *Christ* for dread of any Persecution, *Revel. 2. 13, 7.*



CHAP. IX.

*That Christians must bee willing to Suffer for  
righteousnesse and for Christ.*

**S** AINT MARTIN is briefe with us, *a If thou wilt be happie, cast thy count Inprimis to despise and bee despised.* To despise the speech of people that are injudicious and unrighteous, and be despised for courses above the spheare of carnall and corrupt aymes and judgements, *2. Cor. 6, 8 Heb. 13. 13.* Let us swim against the streame of the corruptions and errors of our times, sayle against the winde of popular ayre and breath, let that rather blow up the fire of the Spirit in us. *To contend for the Faith once delivered to the Saints;* for the first Love, first Doctrine, first Discipline. Devout *St. Bernard* laments in an Epistle, *That some great Prelates in his dayes though they assented not to their tenets, connived at the Petrobusians* — ; because their Officers gained more by some one of them, then by many hundreds of orthodoxall and conformable Christians. This wee see that many in places of action, & cōmand, that by *Non-Conformists* they may not be proclaimed for Persecutors, but spoken of as moderate persons, suffer not only the Canons & constitutions of their deare Mother, but the Religion of the Fathers, and their fore-fathers to be buried quicke. But let the Prophets who were concentered for ancient Faith and truths sake, to suffer in their names and persons, be a precedent for us, to stand  
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*a Episc. Dumienf. In libro de moribus. Si via hecctus esse, cogita hoc primum contemere & contemni.*

## CHAP. 9.

for the old and good way maugre the exclamations of upstarts Spirits, and their conjured adherents. Bee not ambitious of a false Prophets shadow; that is, vulgar applause. *Luk. 6.26. Woe unto you, when all men shall speake well of you, for so did their Fathers of the false Prophets.* For common folkes have no fancie to that which antiquitie and authoritie countenance.

Now beloved thus, whereas there ought to be penall lawes, against *Hereticke*s, *Schismaticke*s, and *Unconformitants*, and *Rulers* by connivence, and not following those Lawes against them, be guiltie of their Perdition. Wittily St. *Hierome*,

b *Contra Pelagianos lib. 3. Hæreticum interfecit, qui esse Hæreticum patitur. St Leo Epist. 93.*  
c *Adversus Gnosticos, duritia vincenda est, non suadenda.*

b *Hee murders a Hereticke, that tolerates him to bee a Hereticke.* Therefore, the powers are to *compell men to enter Gods house.* *Luk. 14. 23.* For in this *Tertullian* is right, c *Obstinacie must be enforced, not intreated.* Hence the defamatorie words, which the Seducted brute abroad of them that proceed with constancie herein, have the estimate of martyrdom before God. And lest any should sooth themselves, that because they favour not the way, they be not obnoxious, though they block not up the *Schismaticall* in their passage, let them ponder that of *Gerson*, d *A man that doth not evill but suffers it to be done, God will judge and say; I will not punish thee, but the infernall Devils will plague thee, them will not I binder.*

d *Serm. ad regem Francia nomine universitatis Paris. — Ego te non puniam, sed infernales Diaboli te cruciabunt, eos ego non prohibeam.*

It is certaine, that under most Christian and most excellent Princes, not onely subordinate Commanders may meete with affronts, if they bee zealous against deceivers, but the greatest and

## CHAP. 9.

and best of Princes be themselves subiect to imprisonments and taunts, if they bee serviceable to CHRIST, and assistant to holy Church, further then Women and weake judgements approve. Yet for all that, *Royall King DAVID, 2. Sam. 6. 21, 22. will dance before the Arke,* maintaine with all his might the Orders of the holy Church and bee himselfe humble in Gods publike worship; though not alone Damosels of the Countrey, but some Ladies of his Court, gave him in glorious for not taking state before God. *e DAVID blushes not to bee sleighted in the opinion of Females, nor shamed hee to undergoe reproaches among Women for the matter of Religion.* So *St. Ambrose,* Neither lost hee any renowne by it; for blessed *Gregorie* is not alone in his admiration, *f I wonder more at DAVID dancing, then fighting.*

*e Non erubuit David  
femineas opiniones,  
nec opprobria apud  
mulieres subire, pro  
religiosis negotio ve-  
recundatus est. St.  
Ambros. epist. 36.*

Abetting heresies and schismes gets a name, but for a time, whiles the heate of a faction lasts, but defence of the truth winnes everlasting praise. Whence no Writers are so famous, as they that were the hammers of hereticks, *St. Austin, St. Hierom, St. Cyril,*—no Bishops so illustrious, as they that were most active against them, *S. Athanasius, S. Ambrose, S. Leo,*—no Emperours so glorious, as they that most fortified the Church against them, *Theodosius, Honorius, Martian.*

*f Quid de ejus factis  
ab aliis sentiatur ig-  
noro, ego Davidem  
plus stupens saltantem  
quam pugnantem. In  
Job. 1. 27, 6. 27.*

And whereas of all the Sects in Christendome, that deserve but the name of a Church, there is none for the whole constitution thereof, in Doctrine, Discipline and Government, more remote from Gods truth and undoubted antiquitie, then the



## CHAP. 9.

the Congregation of the *Disciplinarian* faction and the rest of that adherency. Therefore, no industry, wisdom, power can be better improved, then in purging all Churches of that leaven, and reducing al<sup>l</sup>so uniformity among our selves, and conformitie of the pure and primitive times, nor is any of them to be suffered in his superstitious and crosse way, for that he may be in some things of laudable converse, seeing there scarce ever was Heretick that fained not a singularity of good living to grace with the multitude his innovations, and contraricties to holy Church, and the Wolfe that appears in a Sheepes-skinne, is not therefore to be indured in the fold.

I confesse these *Novellists* take licence to say all they thinke evill, and doe all they presume inconvenient against those that hinder the building of their *Babylon*, and they have a *Creed* that admits for articles all the calumnies, which they forge against a *Conformist*. But for all the mysts that they cast, and dust which they raise, the brightness of their name, who are obedient to God, and his Church, will breake out at length if not before, yet at the day of revelation; nor may wee thinke long to expect that, since our Lord I<sup>esu</sup>s that sits at the right hand of GOD hath the infinite patience to indure his name to be cast out as evill among Infidels and miscreants untill the last day.



CHAP. X.

Concluding that our utmost glory is in the honour of suffering for Christ.

**T**He holy martyresses Faith, Hope, and Charitie, uttered a speech consonant to their names, <sup>a</sup> *What can bee more pleasant to Christians then to suffer for CHRIST? Although wee should not have such recompences as are hoped, what excellency of glory doth it not exceed to suffer for him that made us? Iohn, 13. 31.* The businesse of Suffering is termed glory, because there is nothing so opprobrious, which suffer'd for God becomes not glorious. Whence St. Chrysostome <sup>b</sup> *Wishes to be disgraced and contemned for God, rather then to be honored of all Kings: for there is nothing, nothing at all parallel to that glory.* Be wee ready then to sacrifice that repute which consists not with the suffrage of God and right men, and with conscientious discharge of our vocations.

Looke wee to Gods will, and he will see to his owne and our glory. 1. Pet. 4. 14. *If yee be reproached for Christs sake, happie are yee, the Spirit of glory rests upon you.* To credit you by such contumelies and make you a name with God and his people in both Churches, and the spirit of envie cannot reproach so much as the spirit of glory can honour. Hee will tender the respect of his owne gifts and fruits, and convert the shame that is put upon them into praise. Experience ratifies that of Dionysius Carthusianus, <sup>c</sup> *Tentations make a man*

<sup>SS.</sup> Fides, Spes, Charitas, --- in vit. illatum, c. 6. Aug. 1.

<sup>b</sup> In Matth. homil. 8. ἐμοὶ γὰρ οὐ τοῦ ὕβελ-  
εσθαι καὶ καταφρο-  
νισθαι διαφέρει, ἀλλὰ  
τιμωρῆσαι κατὰ βα-  
σιλεὺς ἀνθρώπων, καὶ  
καρῶναι τὸ ὄνομα τοῦ  
κυρίου, &c. St.  
Primas in Heb. 2.

An boni nostri qua-  
litas ex populi potius  
pendebit erroribus,  
quam ex conscientia  
nostra, & iudicio  
Dei &c. Lactantius,  
1, 5. c. 12.

<sup>c</sup> Fer. quinta Pasche  
serm. 4. Tentatio facit  
hominem etiam in  
hoc mundo famosum  
& gloriosum, ita quod  
alii invidiantur ei ut  
sustentamento. And  
our Lord said to St.  
Anthony, Quia viri-  
liter dimicasti in toto  
orbe te faciam nomi-  
nari.

## CHAP. IO. famous and glorious even in this world, so that others

rest upon him, as a sure fund. Hence the Lord sayes, *d Serm de Vitali & Valeria, Apr. 23. Si- cut unguenta redolere latius nesciunt, nisi commota, et sicut aroma- mata fragrantiam su- am non nisi cum in- cendantur expandunt: ita Sancti viri, omne quod virtutibus redo- lent, in tribulationi- bus profundunt.* Rev. 3. 12. Him that overcommeth will I make a pil- lar in the temple of my God. Opposition illustrates a Christian, causes notice to be tooke of him, and his graces to spread their pleasant odours farre and neere.

*d As sweet Oyles yeald not abroad their sent, unlesse they be stirred, and sweet Spices dilate not their fra- grant savour, except they be burned; so what soever is o- doriferous in holy men by vertues, they diffuse in their tribulations; which is the Simile of S. Peter Damian: Cant. 1. 2. Thy name is as an ointment powred forth. None have so precious and ample a name, as they that are molested for their righteousnesse and Christianitie. Malice is talkative, and a Here- ticks ill word is a commendation in an Ortho- doxes eare. Adversitie of it selfe moves pitie and love, and if it be fairly borne, and joyn'd with o- pinion of Sanctitie, there accrues no small vene- ration. God alwayes smelt a pleasant smell in a sacrifice of blood, therefore the Spirit of glory rests upon his patients. As Theodore Edissen capi- tulates, e Give blood, and take Spirit; if hee that gives a cup of cold water shall not lose his re- ward (as St. Bernard enlarges it) \* what is his glory, that gives a cup of warme blood.*

*e Ex 50. Capitulis Theodori Edisgeni — juxta proverbium dñs aiua, & dñs pneu- ma.*

\* St. Bern. in p sal.

*Qui habitat serm. 9. Scimus quis promisit, ne cum quidem qui pronomine suo, calice aquæ frigidae dederit*

*sitienti, mercede propria cariturum, nunquid tamen — In retributione equabitur ei, qui non aquam porrigens, sed sanguinem fundens, propinatum sibi biberit calicem salvatoris, &c.* This passage (delivered by me at Norwich in a Sermon without the least alteration) is as I heare, perverted and distorted by Brother B. in his late lawlesse Pamphlet, as if I had stirred up Princes to shed the blood of Puritanes, and threatned them with Blood-shedding.

Ioh.

John, 12. 24, 25. Except a corne of Wheat fall into the ground and dye, it abides alont, but if it dye it brings forth much fruit. CHRIST's death was in effectuall order to a glorious life; so the mortifying what wee hold deare, is the sowing it, to be multiplyed with the large increases of God. Thus as St. Gregory writes, *f* The sowing of Seed is in the sowing, one bushell of Corne well sowne in good ground, is worth tenne in the barne; Christ is no barren soyle in returning what is sowne in him, that which we keepe from Christ in our granaries and custodie, abides it selfe, and in its owne nature and corruption, that which we sow in him, alters, augments and fructifies. Psal. 126. 5. The righteous sow in teares, beause their crosses have (Sementivam vim) the force of good Seed to produce fruits of righteousness and glory. When Gordius was threatened with paines & hee lift up a martyrs voyce, Sow many in me, that I may reape manifold, - How much am I damnified, that I cannot many times dyo for Christ?

*f* In Evang hom. 32.  
Frumentum si servas  
perdis, si seminas re-  
novas.

Matth. 10. 39. Hee that loseth his life for my sake shall save it: Godliness is such gaine, that the losses therof are above all the findings of the world. I may say with Tertullian, *h* If you have forgone any joyes of this life, it is traffique to part with any thing to gaine much thereby. The true way of finding life, liberty, fame, friend, fortune, or what else we most affect, is to lose it in Christ, a dram of credit scatterd and lost in him is worth an ounce, worth a pound in our owne hands, that wee may learne to admit praise and favors in this life with patience

*g* Apud St. Basil.  
serm. in Gordium.  
δια πέν ἐντιστάς  
καταδύσας ἑμὴν ὁ  
ποπλὶς ὁ μὴ συνάμα  
ναι χεῖρ πολ-  
λάκις ἀποθανεῖν,  
ἀνέλαττε πολλά ἐν  
ἐμῷ. ἵνα θεῶν πολ-  
λὰ κτήσῃται.

*h* In lib. ad Martyres.  
si aliqua amisisti vi-  
tae gaudia, negotiatio  
est aliquid amittere,  
ut majora lucreris.

*s*. Bern. in Psal. 90.  
Serm 10.

## CHAP. 10.

patience and content, as encouragements for beginners to make progresse, and not be weary of well-doing, but to embrace reproach and persecution, for divine service with desire and comfort, as a Prophets condition, and state of perfection in our Lord Iesus, by whom  
 and in whom, glory be to the  
 Father, and to the Sonne,  
 and to the Holy  
 Ghost.

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FINIS.





